# CHRIST'S VOICE TO LONDON.

AND

## The Great Day of Gods Wrath.

Being the Substance of

## II Sermons

Preached in the (CITY) in the time of the sad *Visitation.*

Together with the Necessity of *Watching* and *Praying.*

With a *small Treatise of* Death.

By *WILLIAM DYER*, a Servant of JESUS CHRIST.

*The Lords Voice crieth to the City.* Mich. 6. 9.

Printed in the Year, 1666.

To the Inhabitants of the Parish of St. *Anne Aldersgate*, in the City of *London*, Greeting.

*Grace and Peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.*

*Beloved*,

THe ever blessed God, in the Creation of Man, had a two-fold End.

A Gracious End.

And a Glorious End.

So ought Ministers to have a two-fold end,

The Glory of God,

And the Good of Souls.

These ends had I in the Preaching of these Sermons to you, and now also in the Printing of them for you.

For as much as I was desired by some of you, to come and preach publickly amongst you, without any opposition or imposition; to which I condescended, hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several friends,

to Print them for publick benefit, I have accordingly anſwered their deſires.

And becauſe theſe two Sermons were preached publickly amongſt you, I thought it my duty alſo to Dedicate them unto you, that what your Ears let ſlip in the hearing of them, your Eyes may regain by the reading of them.

Dear Friends, I hope theſe Sermons will not be the leſs accepted by you, becauſe they are come in a plain dreſs: I confeſs there is more of heart in them, than Art: I hope the leſs Man appeareth in them, the more God will appear by them; who many times maketh uſe of weak means, to effect great ends; *For out of the mouth of Babes and Sucklings, haſt thou ordained ſtrength*, Pſal. 8. 2. And for this our dear Lord thanks his Father, in *Mat.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes.* Ver. 26. *Even ſo Father, for ſo it ſeemed good in thy ſight.* So elſewhere it is ſaid, *To you it is given to know the Myſteries of the kingdom of Heaven, but unto them it is not given.*

Friends, I may ſay unto you, as the bleſſed Apoſtle *Paul* ſaid to the *Corinthians*, *My*

*My ſpeech, and my preaching, was not with enticing words of mans wiſdom, but in demonſtration of the Spirit, and of Power, that your Faith might not ſtand in the wiſdom of men, but in the Power of God*, 1 Cor. 2. 4, 5. I hope none that heard me (or ſhall read me) will think I ſpeak too much, or too home. O my Friends! can a man ſpeak too much for God and his Glory? Can a man ſpeak too much againſt ſin and wickedneſs? Or, can a man ſpeak too much for the eternal good of ſouls, which are more worth than a world? for what will it profit a man to gain the whole world, and loſe his own ſoul, *For he that ſhall gain the world, with the loſs of his Soul, will be a great loſer in the end.*

*Beloved*, That I have printed theſe Sermons ſomething larger then I preached them, by adding ſome ſmall Editions to them. I acknowledge; and that which I now deſire of you, is, That what you read in theſe Lines, you would practice in your Lives. O that you would open the door of your hearts to the *Lord* JESUS, (who ſtands knocking at them) *that he may come in and ſup with you, and you with him, that you may be able to ſtand in the day of his wrath, when others will cry to the Rocks*

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*and the Mountains to fall on them.* O Friends, God hath ſpared you in this time of Calamity, and will you not ſerve him? O! You have been as brands pluckt out of the burning: O therefore, humble your ſelves under Gods mighty hand, that you may be exalted in due time. Work therefore, while it is called to day; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are ſanctified. I ſhall adde no more, but promiſe you my prayers; and deſire yours alſo, that this may bring glory to God, and good to you; which is the deſire of him, who is,

*Your Friend and Servant in the precious Concernments of the* GOSPEL,

WILLIAM DYER.

# THE EPISTLE TO THE READER.

Courteous Reader,

*I Have had little encouragement from the World, to appear any more in this nature, who have had so many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter for the Church of God, yet for all this, they are kept from me still. But kind* Reader, *this is not all which I have suffered; for as soon as my Books came forth, several men made a prize of them, by Printing them over divers times without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see how the Author, and the Buyer, were both abused. Therefore,* Courteous Reader, *this may give thee to understand, That if thou hast occasion for any of my Books, thou mayst have them at the* Black-spread-Eagle, *at the West-end of* Pauls, *truly Printed. Kind* Reader, *I hope these Sermons will find as good acceptance with thee as the*

*former. I confeſs, this encouraged me, when I conſidered how my former Treatiſes were received and embraced by the Lords People in all parts of this Kingdom, as appears by the many thouſands of them which hath been Printed and ſold; and though I have met with many diſcouragements from them without, and ſome alſo which are within, who have bent their Tongue like a Bow, for lies, as if I had done that which was never in my thoughts, nor in my heart, much leſs in practiſe; and though they had as little cauſe to report it of me, as of any man; yet how confidently did ſome report, and others believe thoſe abominable lies, as if I had loſt my firſt Love, and were returning again to* Egypt. *O what is it that prejudice and malice will not do? But why ſhould I be troubled at this, ſeeing it was ſo with the holy Apoſtle, who went through evil report, as well as good? But in this I rejoyce, that the Lord hath made me any way inſtrumental in doing good, and in that he hath kept me cloſe to himſelf; and this is my Crown and rejoycing. Now that the only wiſe God may keep thee and me by his Power, through Faith, unto Salvation, that we may glorifie him here, and reign with him hereafter, is the deſire and prayer of him who deſires the good of thy Soul.*

WILLIAM DYER.

# *A Call to* SINNERS;

## OR,

# Chriſt's voice to LONDON.

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REV. 3. 20.

*Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.*

THe holy Scriptures are the Myſteries of God, Chriſt is the Myſtery of the Scriptures, Grace is the Myſtery of Chriſt, 1 *Tim.* 3. 16. The Lord Jeſus is our life, and the way to life, 1 *Cor.* 2. 7. To know him ſavingly, believingly, and experimentally is life eternal, *John* 17. 3. *I am the way*, ſaith Chriſt, *John* 14. 6.

The old and good way, *Jer.* 6. 16.

The new and living way, *Heb.* 10. 20.

The ſtrait and narrow way, *Mat.* 7. 14.

And becauſe poor ſinners are by nature the Children of VVrath, and all gone out of the way, having their underſtnndings darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts, *Epheſ.* 4. 18. are become wretched, and miſerable, and poor, and blind, and naked, like to the *Laodiceans* ſpoken of in this Chapter, *v.* 27.

Therefore the Lord Jeſus, who is full of love, full of grace, and full of pity to to poor loſt ſinners, doth graciouſly invite them to come to him, that he may enrich them with his Gold, cloath them with his white Raiment, and annoint their Eyes with his Eye-ſalve, that they may ſee, *ver.* 18. and further, to ſhew his willingneſs and readineſs to ſave ſouls, he tells us in the Text, *That he ſtands at the door and knocks, that if any man hears his voice, and opens the door, he will come in to him, and will ſup with him, and he with me.*

In theſe words you have three general parts.

1. Gods gracious offer to man, *Behold, I ſtand at the door and knock.*

2. Mans duty in relation to Gods gracious offer, *If any man hear my voice, and opens the door*

3. Gods

3 Gods gracious promise in relation to this duty, *I will come in to him, and will sup with him, and he with me.*

The words being thus opened, there flows from them these four points of Doctrine.

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barred and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever, to hear Gods Voice, and to open the door.*

Doct. 4. *That whoever will but hear Christs Voice, and open the Door, he will come into them, and sup with them, & they with him.*

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart, therefore I shall insist but upon one of them, which is the second, *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things.

1. Open it, that you may see it.
2. Prove it, that you may believe it.
3. Apply it, that you may receive.

First, In the opening of it, there are three things to be explained: 1. The

1. The *Barrs*.
2. The *Voices*.
3. The *Doors*.

1. I shall shew you what the *Barrs* are that bolts the door of sinners hearts against Christ.

*Beloved*, they are six.

1. The *Barr* of Ignorance.
2. The *Barr* of Unbelief.
3. The *Barr* of Self-conceitedness.
4. The *Barr* of Earthly-mindedness.
5. The *Barr* of Prejudice.
6. The *Barr* of hardness of heart.

These (my *Beloved*) are the cursed *Barrs*, which Barrs God, and Christ, and the holy Spirit out of the heart.

I shall begin first with the *Barr* of *Ignorance*, and in that I shall shew you these three things,

1. What Ignorance is.
2. What sinners are ignorant of.
3. The mischievousness of this sin of Ignorance.

And First, What Ignorance is: Ignorance is the want of knowledge, or darkness of the understanding; for so saith the Apostle *Paul*, Eph. 4. 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in*

*them, because of the blindness of their heart.* Here you may see what ignorance is; the Apostle calls it darkness and blindness: So likewise in 2 *Cor.* 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* So that ignorance is darkness of mind, blindness of heart, and want of knowledge and spiritual understanding in the soul.

*Secondly*, What are sinners ignorant of? *Answ.* 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery, they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these, I say, they are ignorant of; and this is that which keeps poor souls from going to Christ. *O* Beloved! we have many of those amongst us, who are thus ignorant. It was said of the Priests, the Sons of *Eli*, that they were Sons of *Belial*

*Belial*, and knew not the Lord, 1 *Sam.* 2. 12. So in the Propheſie of *Jeremiah*, *Ch.* 2. *v.* 8. it is ſaid, *The Prieſts ſaid not, Where is the Lord? and they that handle the Law, know me not.* So the Phariſees were blind leaders of the blind, *Mat.* 15. 14. Would to God there were no ſuch among our Prieſts this day: May not that charge be drawn up againſt us now, as was againſt *Iſrael*? Hoſ. 4. 1. *Becauſe there is no truth, nor mercy, nor knowledge of God in the Land. By ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and blood toucheth blood; therefore the Land mourneth, and my people are deſtroyed for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me, ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children; they eat up the ſins of my people, and ſet their hearts on their iniquity, and they are like people, like Prieſt. Thou men erre, not knowing the Scriptures, nor the power of God*, Mat. 22. 29.

*Thirdly*, The miſchievouſneſs of this ſin of Ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from pleaſing of God.

3. Ig-

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart againſt God. O curſed and miſchievous Ignorance! What ſin like unto this; This is that which darkens, which hardens, which blinds and bars the door of ſinners hearts againſt Chriſt. *O that thou hadſt known* (ſaith our dear Lord) *the things that belong to thy peace*, Luk. 19. 42. *But becauſe they are a people of no underſtanding, therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour*, Iſa. 27. 11. Thus (my Beloved) I have ſhewed you what a wretched and miſerable ſtate ſuch are in, that are thus ignorant.

2*dly*, The ſecond *Bar* is Unbelief, which bars and bolts Chriſt out of the heart: this is that which makes men

1. That they give no credit to the report of the Goſpel.

2. Neither do they yield that loving and loyal ſubjection to Chriſt as their Lord, where Unbelief is.

3. Where Unbelief is, it keeps off the heart from confidently depending upon

upon Christ, for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hand of his power, *Mat.* 13. 58. And he did not many mighty works there, because of their Unbelief. It is that which lets the soul into perdition, *Joh.* 8. 24. *Rev.* 21. 7. The unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb.* 3. 12. Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O Beloved! Unbelief is that also which gives God the lye: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son, 1 *John* 5. 10. They believe not his promises, fear not his threatnings, nor hearken to the voice of his word; though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with cords of vanity,

ciety, and ſin (as it were) with a Cart-
ge. O beloved, this is the ſtate and con-
tion of Unbelievers, and this is one of
e *Barrs* that bolts Chriſt out of the heart;
ll believers are in a ſtate of ſalvation, ſo
unbelievers are in a ſtate of damnation;
, *He that believeth not, is condemned al-*
*dy*, John 3. 18.

Thirdly, The third *Barr* is ſelf-conceit-
neſs, which barrs and bolts the Lord Je-
out of the heart.

Firſt, A ſelf-conceited man is one which
ppoſes himſelf to be that he is not, *Gal.*
3. *If a man think himſelf to be ſomething,*
*n he is nothing, he deceiveth himſelf.*

Secondly, A ſelf-conceited man is one
at glorieth in his works, and deſpiſeth o-
ers, *Luke* 18. 9, 10 And he ſpake this Pa-
ble unto certain which truſted in them-
ves, that they were righteous, and deſpi-
d others. The Phariſee ſtood and prayed
us with himſelf: God, I thank thee, that
m not as other men are, Extortioners,
juſt, Adulterers, or even as this Pub-
an. But the Publican, whom he de-
ſied, went away rather juſtified: for
ery one that exalteth himſelf ſhall be
ſed.

Thirdly, A ſelf-conceited man is the far-

theſt

theſt from Heaven of any man: *Verily I ſay unto you, that* Publicans *and* Harlots *go into the Kingdom of Heaven before you,* ſaith our Saviour to the ſelf-conceited *Phariſees* Mat. 21. 31.

Fourthly, A ſelf-conceited man is one that liveth the moſt ſecureſt in a ſtate of ſin and miſery. And *it ſhall come to paſs, when he heareth the words of this curſe, that he ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt* Deut. 29. 19.

Fifthly, A ſelf-conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in of any man; becauſe he thinks himſelf righteous and holy enough, and good and ſound enough: Thus it was with the *Scribes* and *Phariſees*, who had ſuch high thoughts of themſelves, that they thought themſelves to be the moſt holieſt perſons in the world: mark what Chriſt ſaith to them, *Joh.* 9. 12. *The whole need not a Phyſitian, but they that are ſick; I came not to call the righteous, but ſinners to repentance*: So alſo it is ſaid *John* 7. 48. *Have any of the Rulers or of the Phariſees believed on him?* Note, theſe were very

hard to be convinced, and brought to the truth.

Sixthly, A Self-conceited man is one thinks that God is made up of nothing mercy, and therefore he lives in his and pleaſeth himſelf with this, that God erciful, he lying ſtill in the ditch of ſin, crying, *God help*, but never endeareth to come out; but though the Lord eth to be gracious, yet the Lord is a d of Judgement, *Iſa.* 30. 18. O! this e ſad and miſerable condition of a ſelfceited man: This is that which keeps from cloſing with Chriſt: this is that ed *Barr* that bolts the door of ſinners nts againſt Chriſt.

The fourth *Barr* is earthly-mindedneſs. Firſt, An Earthly-minded man is one minds the things of this world, more he doth Jeſus Chriſt; this was the ſe of that young man in the Goſpel, ich came to Chriſt, and asked him, ſay*g, What good thing ſhall I do, to inherit nal life?* Jeſus bids him keep the mmandements; he ſaith unto him, *All ſe have I kept from my youth up: what k I yet? Jeſus ſaith unto him, if thou lt be perfect, ſell that thou haſt and give the poor, and thou ſhalt have treaſure in*

*heaven*

*heaven:* But he being an earthly minde man, would not embrace the counsel Christ, *but went away ſorrowful, for he h great poſſeſſions*, Mat. 19. 21, 22.

Secondly, An earthly-minded man is o that will leave the work of God, to e brace the preſent World; this was *Pa* complaint of *Demas*, 2 Tim. 4. 10. *F* Demas *hath forſaken me, having loved t preſent world*. So alſo in *Phil.* 2. 21. he ſai *That all ſeek their own, not the things th are Jeſus Chriſts.*

Thirdly, An earthly-minded man is on that will preach falſe Doctrine, for th love of money, and filthy lucres ſake, 1 *Ti* 6. 10. *For the love of money is the root of a evil; which while ſome have coveted afte they have erred from the faith*, Tit. 1. 10, 11 *For there are many unruly and vain talker and deceivers, which teach things they ough not, for filthy lucres ſake*, 2 Pet. 2. 15. *Whic have forſaken the right way, and are gon aſtray, following the way of* Balaam, *the So of* Boſor, *who loved the wages of unrighte ouſneſs.* O Beloved! I could wiſh that thi were not too much practiſed in this ou day; but alaſs! what ſhall I ſay? Such i the earthly-mindedneſs of many of the Prieſts, that I may ſay of them, as the bleſ-

fed

Apoſtle *Paul* ſaid of ſome in his dayes, 3. 19. *Whoſe end is deſtruction, whoſe is their belly, and whoſe glory is in their , who mind earthly things.*

Fourthly, An earthly-minded man is that truſteth in his riches, and not in d, *Prov.* 11. 28. *He that truſteth in his s ſhall fall*, Pſal. 49. 6. *They that truſt ir wealth, and boaſt themſelves in the itude of their riches, none of them can y meaus redeem his brother, nor give to aranſom for him; therefore if riches do ruſe, ſet not your heart upon them*, Pſal. 11. The bleſſed Apoſtle *Paul*, doth ge them that be rich in this VVorld, they truſt not in uncertain riches, but e living God, *Who giveth us all things ly to enjoy*, 1 Tim. 6. 17. Thus you ſee, my Beloved, that whoſoever truſt- in uncertain riches, more than in God, earthly minded man; it is that which men out of the kingdom of Heaven: the words of Chriſt to his Diſciples, rk 10. 24, 25. *How hard is it for them truſt in riches, to enter into the King- of God? It is eaſier for a Camel to go ugh the eye of a Needle, than for a rich to enter into the Kingdom of God.* O loved, it is a ſnare, it is idolatry, *Col.* 3. 5.

*And*

*And covetousness, which is Idolatry, it is t root of all evil*, 1 Tim. 6. 10. *For the lo of money is the root of all evil*: Thus earth ly mindedness, or covetousness, is an ther great sin, that keeps souls from goi ro Christ for life and salvation. *And th all with one consent began to make excus The first said unto him, I have bought piece of ground, and I must needs go and it, I pray thee have me excused. And an ther said, I have bought five yoak of Oxe and I go to prove them, I pray thee have excused. And another said, I have marri a Wife, and therefore I cannot come*, Lu 14. 18, 19, 20.

The fifth *Bar* is Prejudice, which bu Christ out of the heart; wicked and sinf men have a great Prejudice against Chri that is, against these three things of Chri

First, They have a Prejudice against h Doctrine, or Worship; *Many therefore his Disciples, when they heard this, said, th is an hard saying, who can hear it? From th time many of his Disciples went back, a walked no more with him*, Joh. 6. 60, 66. *A they questioned among themselves, saying What thing is this? What new Doctrine this?* Mat. 11. 11. Sinners have a great Pre judice against the Doctrine and Worshi

Christ, they think it too pure, too ſpiri-
l, and too powerful for them to bear.

Secondly, They have a great preju-
e againſt the Miniſters, (or Ambaſſa-
rs) of Chriſt: they ſay of them, as *A-*
did to *Micajah*; *I hate him, for he ne-*
*r propheſies good of me*, 1 King. 22. 8. So
1 King. 18. 17. *Ahab* ſaid unto *Elijah*,
*thou he that troubleth* Iſrael? So *Jere-*
*h* complains of this, ſaying, *I am in de-*
*ion daily, every one mocketh me, becauſe*
*Word of the Lord was made a reproach*
*me, and a deriſion daily*, Jer. 20. 7, 8.
in *Act.* 24. 5. It is ſaid of *Paul*, *for we*
*e found this man a peſtilent fellow, and a*
*Mover of Sedition among all the Jews*
*oughout all the World, and a Ring-leader*
*he Sect of the* Nazarens; and this is ac-
ding to the words of our bleſſed Lord,
*at.* 10. 22. *And ye ſhall be hated of all*
*n for my Names ſake.*

Thirdly, Sinners have a great prejudice
ainſt the Members of Chriſt: and that
four Reaſons.

1. Becauſe they are poor, *Luke* 11. 22,
. 1 *Cor.* 1. 26 to 30. 1 *Cor.* 1. 2. *O,*
*ſpiſe ye the Church of God, and ſhame them*
*t are poor.*

2. Becauſe they are but a few, *Luke*
12. 32.

*And covetousness, which is Idolatry, it is* [illegible] *root of all evil*, 1 Tim. 6. 10. *For the* [illegible] *of money is the root of all evil*: Thus earthly mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and salvation. *And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoak of Oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come*, Luke 14. 18, 19, 20.

The fifth *Bar* is Prejudice, which bars Christ out of the heart; wicked and sinful men have a great Prejudice against Christ, that is, against these three things of Christ.

First, They have a Prejudice against his Doctrine, or Worship; *Many therefore of his Disciples, when they heard this, said, This is an hard saying, who can hear it? From that time many of his Disciples went back, and walked no more with him*, Joh. 6. 60, 66. *And they questioned among themselves, saying, What thing is this? What new Doctrine is this?* Mat. 11. 11. Sinners have a great Prejudice against the Doctrine and Worship

Christ, they think it too pure, too ſpiri-
l, and too powerful for them to bear.

Secondly, They have a great preju-
e againſt the Miniſters, (or Ambaſſa-
s) of Chriſt: they ſay of them, as *A-*
did to *Micajah*; *I hate him, for he ne-*
*propheſies good of me*, 1 King. 22. 8. So
King. 18. 17. *Ahab* ſaid unto *Elijah*,
*thou he that troubleth* Iſrael? So *Jere-*
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12. 32.

12.32. *Mat.*7.14 *Deut.*7.7. For ye were the fewest of all people. *Rev.* 3. 4. Thou hast a few names in *Sardis*, which have not defiled their garments.

3. Because they are unlearned in the account of men: this is said of Christ *Joh.* 17. 15. How knoweth this man Letters, having never learned? Also of *Peter* and *John* it is said, *Acts* 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this people, who knoweth not the Law, are cursed, *Joh.* 7. 47, 48.

4. Because them will not conform to mens Inventions. See 2 *Chron.* 11. 13, 14. And the Priests, and the Levites, that were in all *Israel*, resorted to *Rehoboam* out of all their Coasts; for they left their Suburbs and their possessions, & came to *Judah* and *Jerusalem*; for *Jeroboam* and his Sons had cast them off from executing the Priest's Office before the Lord: and after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem* to sacrifice to the Lord

*rd God of their Fathers*, verſ. 16. See Dan. .18. *Be it known unto thee, O King, that we ll not ſerve thy God, nor worſhip the golden age that thou haſt ſet up.* Alſo in Mat. 15.2. *hy do thy Diſciples tranſgreſs the tradition of e Elders, for they waſh not their hands when ey eat bread? But Jeſus ſaid unto them, Why ye alſo tranſgreſs the Commandment of God your tradition?* See alſo Acts 5.28,29. *Did we ſtraitly command you, that you ſhould ach no more in his Name? And behold, ye ve filled* Jeruſalem *with your Doctrine, and end to bring this mans blood upon us. Then ter, and the other Apoſtles, anſwered and ſaid, e ought to obey God rather than man.* See ol. 2. 21,22. *Touch not, taſte not, handle not, ich all are to periſh with the uſing, after the mmandments and doctrines of men.* O my ar Brethren, this curſed ſin of Prejudice is at which keeps ſinners from receiving the uth in the love of it, and a Barr which bolts hriſt out of the heart.

The Sixth Barr is Hardneſs of Heart, which lts the heart of ſinners againſt Chriſt; and ey are hardned.

1. Againſt God, *Job.* 9.4. *who hath hardned himſelf againſt him, and hath proſpered?*

2. Their hearts are hardned againſt his ercy, that it doth not draw them, *Rom.* 2.4,

5. Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.

3. Their hearts are hardned against his Judgments, that they do not tremble at them, as it is said, *Exod.* 8. 32. *And* Pharoah *hardned his heart at this time also, neither would he let the people go*; And it is also said, Jer. 5. 22. *Fear ye not me, saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardned against his Word, that it doth not reform them, *Pro.* 29. 1. *He that being often reproved, hardneth his neck, shall suddenly be destroyed, and that without remedy, seeing thou hatest instruction, and castest my Word behind thee,* Psal. 50. See in Jer. 44. 16. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their hearts are hardned against the Spirit of God, that it doth not melt them, *Gen.* 6. 3. *My Spirit shall not always strive with man:* As *Stephen* said to the *Jews*, Acts 7. 51. *Ye stiffnecked and uncircumcised in hearts and ears, ye do*

*do always resist the Holy Ghost; as your Fathers did, so do ye.*

6. Their hearts are hardned against all the means of Grace, or gracious invitations from the people of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his Spirit in the former Prophets*, Zech. 7. 11,12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the voice of Charmers, charming never so wisely*, Psal. 58.4,5. O dear Friends, this is another Barr which bolts Christ out of the hearts of poor sinners: Thus, Beloved, I have shewed you what the Barrs are that bolts the door of our hearts against Christ, that we do not hear his voice, and open the door.

*Secondly*, The second thing which is here to be explained, is, What this voice is which sinners are to hear: It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them. There are two sorts of Voices by which Christ speaketh to the soul; Inward Voices, and outward Voices.

*First*, Inward voices.

1. The Voice of Conscience. The Lord Je-

ſus ſpeaks to ſinners by their Conſciences; It is ſaid of the Jews, *John* 8. 9. They were convicted by their own Conſciences: ſo *Paul* ſaith in *Rom.* 9. 1. *My Conſcience beareth me witneſs*: And of the Gentiles, *Paul* ſaith, *Rom.* 2. 15. That they did by nature the things contained in the Law, their Conſciences alſo bearing them witneſs: and as *Paul* ſaith, 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of our Conſcience.* O Friends, God preacheth to you many times by your Conſciences which ſpeaketh to you ſecretly and powerfully, condemning and reproving you for your iniquities: O therefore hear the Voice of Conſcience, for it is the Voice of Chriſt; hear (I ſay) and hearken to it, and let Chriſt in, that he may ſup with you.

2. Chriſt ſpeaks to us by the Voice of his Spirit, as he did to the old world, *Gen.* 6. 3. *My Spirit ſhall not always ſtrive with man*; and as he did to the Jews, *Acts* 7. 51. *Ye do always reſiſt the holy Ghoſt; as your Fathers did, ſo do ye*: So in *John* 16. 8. Chriſt tells us that the Spirit ſhould *convince the world of ſin, of righteouſneſs, and of judgment.* O! the ever bleſſed God ſpeaks to the world by his bleſſed Spirit, ſtriving with them, convincing them, and reproving them for their iniquities, that their ſouls may believe in him, and live

ive with him to all Eternity.

*Secondly*, There are outward Voices, by which Christ ſpeaks to ſinners.

1. By the voice of his Word, which is the preaching of the Goſpel, that is, the Word of Reconciliation: O ſinner, when thou heareſt the Word read, thou heareſt the voice of Christ, *Col.* 1. 5. *Whereof ye heard before in the word of the truth of the Goſpel*; as Christ ſaith, *Joh.* 5. 39. *Search the Scriptures, for they are they that teſtifie of me.* The voice of the Scriptures, is the voice of Christ; and as Christ ſpeaks to us by them here, ſo he will judge us by them hereafter, *Rom.* 2. 16. *God will judge the ſecrets of men by Christ Jeſus, according to my Goſpel*, Joh. 12. *ult.* where Christ ſaith, *The word which I have ſpoken, the ſame ſhall judge him in the laſt day.*

2 Chriſt ſpeaks to ſinners by the voice of his Rod, by afflictions, and tribulations, and judgements, *Mic.* 6. 9. *The Lords voice cryeth unto the City, and the man of wiſdom ſhall ſee thy Name*; *hear ye the Rod, and who hath appointed it.*

3. Chriſt ſpeaks to ſinners by the voice of his Servants, as in *Iſa.* 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his ſervant?* So in 2 *Cor.* 5. 20. *Now then we are Embaſſadours for Chriſt, as*

*though God did beſeech you by us, we pray you in Chriſt ſtead, be ye reconciled to God:* So in *Matth.* 10. *He that heareth you, heareth me.* O ſinners! Chriſt ſpeaks to you by the voice of his ſervants, by his Miniſters and Members, who beſeech you, and intreat you to be reconciled, that you may have peace with God through Jeſus Chriſt.

Having thus briefly ſhewed you what the Voices are:

*Thirdly*, I ſhall in the third place come to ſhew you, what the Door is that Chriſt ſtands and knocks at, which ſinners are to open, and let him in.

1. The firſt Door which ſinners ſhould open unto Chriſt, is the Door of their thoughts; I ſay we muſt open the door of our thoughts to him, that God may be in our thoughts, and Chriſt in our thoughts, and the Spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgement in our thoughts; *Keep this for ever in the imagination of the thoughts of thy heart*, 1 Chron. 29. 18. *How precious alſo are thy thoughts unto me, O God, How great is the ſum of them!* Pſ. 139. 17. *In the multitude of my thoughts within me, thy comforts delight my ſoul*, Pſ. 94. 19. O! this is the firſt Door of our hearts, which believers open to their beloved Lord.

2*dly*,

2*dly*, The ſecond is the Door of Conſideration, which ſinners ſhould open to Chriſt: O that they were wiſe, and underſtood this, *that they would conſider their latter end*, Deut. 32. 29. *The ox knoweth his owner, and the aſs his maſters crib, but Iſrael doth not know, my people doth not conſider.* Iſa. 1. 3. *The tabret, and pipe, and harp, and wine in their feaſts, but they regard not the work of the Lord, neither conſider the operation of his hands*, Iſa. 5. 12. But now thoſe that have opened this door to Chriſt, they conſider their ways. *The upright conſidereth his ways*, Prov. 21. 29. *and the wonderous works of God*, Job 37. 14. *and what great things God hath done for him*, 1 Sam. 12. 24. *Therefore thus ſaith the Lord of Hoſts, conſider your ways*, Hag. 1. 5. And this is the ſecond door of the heart.

3*dly*, The third door is the door of Affection, which ſinners ſhould open to Chriſt: *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul*, Deut. 6. 5. *If any man love not the Lord Jeſus, let him be* Anathema, Maranatha, 1 Cor. 16. 22. *Grace be with all them that love our* Lord *Jeſus Chriſt in truth and ſincerity*, Eph. 6. 24. *Set your affections on things above, and not on things beneath*, Col. 3. 1. This door of love and affection muſt be opened to Chriſt, that he may

come in to your hearts, and be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghoſt: And this is the third Door of the heart.

4*thly*, The Fourth is the Door of Deſire, which muſt be opened to Chriſt, or elſe he cannot come into our hearts, and ſup with us. O ſinners, you muſt deſire and thirſt after Chriſt vehemently, and ſay as the Church doth in the laſt of *Canticles*, ult. *Make haſte, my Beloved, and be thou like to a Roe, or to a young Hart upon the mountains of Spices*: So in Rev. 22. 20. *Even ſo come Lord Jeſus, come quickly*. So with the Pſalmiſt, Pſal. 73. 25. *Whom have I in heaven but thee, and there is none on earth to be deſired beſides thee?* And with the Church, Iſa. 26. *With my ſoul have I deſired thee in the night; yea, with my Spirit within me will I ſeek thee early; for the deſire of my ſoul is to thy name, and to the remembrance of thee*: So *Paul, I deſire to know nothing among you, ſave Jeſus Chriſt, and him crucified*, 1 Cor. 2. 2. This is the fourth Door of the heart, which you muſt open to Chriſt, without which there is no ſupping with Chriſt, nor Chriſt with you.

5*thly*, The Fifth is the Door of Eſtimation which

which ſinners muſt open to Chriſt; that is to priſe him, and to value him as more precious than all other things beſides: So do beleevers, 1 *Pet.* 2. 7. *Unto you therefore which believe, he is precious*; and with *Paul*, *Do count all things but dung and dirt to gain him*; and alſo with *Moſes*, *To eſteem the reproach of Chriſt, greater riches than the treaſures of Egypt*, *Heb.* 11. 25. O! thoſe bleſſed ſouls that have opened this Door to Chriſt, he is to them all lovely, the chiefeſt among ten thouſands; yea, he is better than Rubies, and all the things thou canſt deſire, are not to be compared unto him, *Prov.* 3. 15. So it muſt be with you, poor ſouls; you muſt look upon Chriſt as moſt lovely, moſt precious, moſt deſireable, and moſt glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

Sixthly, The ſixth is the Door of a good Converſation, which Sinners as well as Saints muſt open to Chriſt: *For our Converſation is in Heaven, from whence alſo we look for a Saviour, the Lord Jeſus*, Phil. 3. 20. *For the Grace of God that bringeth ſalvation, hath appeared to all men, and teacheth us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, and godly, and righteouſly in this preſent world*, Tit. 3. 11. *Seeing then that all theſe things*

*ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs* 2 Pet. 3.11. *Only let your converſation be as becometh the Goſpel of Chriſt*, Phil. 1.29. *And to him that ordereth his converſation aright, will I ſhew the ſalvation of God.* This is the ſixth door of the heart, to wit, a good Converſation; this alſo muſt be opened to Chriſt, that he may come in, and ſup with us, and we with him, that our ſouls may have fellowſhip and communion with him. And thus I have briefly ſhewed you, Beloved, what the Doors are that muſt be opened to Chriſt: Now having done with the Explanation, I come to the Application of the point; and as I have opened it to you, that you might ſee it, and prove to you that you might believe it, I ſhall now apply it, that you may receive it.

Is it ſo, Beloved, that the hearts of ſinners are thus barr'd and bolted againſt the Lord Jeſus

*Uſe* 1. Firſt by way of *Information*; This may be of uſe to inform us of the ſad and miſerable condition of all unconverted perſons; they are wretched, and miſerable, and poor and blind, and naked; they are without Chriſt, being aliens from the Commonwealth of *Iſrael*, and ſtrangers to the Covenant of promiſe, having no hope, and without God in the world, *Eph.* 2.12. Oh ſinners, this is your con-

condition, who are graceleſs and Chriſtleſs ersons; and though this be ſad, yet this is not ll; for your hearts are barr'd and bolted gainſt the Lord of Life and Glory. O thou hat heareſt or readeſt this, how canſt thou ut tremble to think that thy heart ſhould be hus barr'd and bolted againſt Jeſus Chriſt ith Ignorance, with Unbelief, Self-conceit- dneſs, Earthly-mindedneſs, Prejudice and rdneſs of heart; and yet all this while open o Sin, to Satan, and to the World, which are uel Enemies to the ſoul; That I may haſten ou out of this condition, if it be the will of God, (as the Angel did *Lot* out of *Sodome*, *Gen.* 19.) I ſhall turn my Diſcourſe into an Exhortation.

*Uſe* 2. And firſt of all, let me exhort you hoſe hearts are thus barr'd and bolted againſt eſus Chriſt, to hear his Voice, and to open he door.

1. To hear his Voice: O ſinners, Chriſt peaks to you by your Conſciences, by his Spi- it, by his Word, by his Rod, and by his Ser- nts: O you Men and Women of this City, God hath ſpoken to you by all theſe Voices, ut you have turned the deaf ear to Chriſt. *The Voice of the Lord cryeth to the City, (and the man of Wiſdom ſhall ſee thy Name) hear ye the Rod, and who hath appointed it*, Mich. 6. 9. O

London

*London*, *London*! GOD ſpeaks to thee by his Judgements; and becauſe thou wouldſt not hear the Voice of his Word, he hath made thee to feel the ſtroke of his Rod. O great City! How hath the Plague broke in upon thee, becauſe of thy abominations? *Thus they provoked him to anger with their inventions, and the Plague broke in upon them*, Pſal. 106. 29. O you of this City! how is the Wrath of the Lord kindled againſt you, that ſuch multitudes of thouſands are fallen within thy borders by the noiſome Peſtilence, GOD's immediate Sword: O *London*! how are thy Streets thinned, thy Widows encreaſed, and thy Burying places filled, thy Inhabitants fled, thy Trade decayed! Oh therefore lay to heart you that are yet alive, all theſe things, and turn from your Wicked ways, that the cry of your prayers may out-cry the cry of your ſins, and be like unto the City of *Nineveh* who believed God, and gave credit to *Jonas* his words, who humbled themſelves, and faſted, and cryed mightily unto the Lord *Jonas* 3. 5. O let not Heathens out-ſtrip Chriſtians; Did *Nineveh* repent, and turn from their wicked ways, and ſhall not *London*? May be you may think (my Brethren) that all is well now, and that God is friends with you, becauſe the Sickneſs decreaſeth and

abateth; I ſay, bleſſed be God for it; be not deceived, God is not mocked: to whomſoever God beſtows great mercies, if they abound in great wickedneſs, he will inflict great puniſhments upon them. Alas, beloved, do your ſins decreaſe? And doth it abate? Is there a turning from ſin, and a coming to God? Is there a Reformation and amendment of life amongſt you? If this be ſo, then you may hope that God hath done with ſaving you: *If my people, which are called by my Name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I forgive their ſin, and heal their land.* 2 Chron. 7. 14. But if you remain ſtill as prophane as before, as ſuperſtitious as before, as carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud and vain as before: I ſay, if it be thus with you, God hath not yet done with *London*, but hath other Judgements to pour out upon you, though he cauſe this to ceaſe. Do but ſee how God dealt with the Jews in this caſe, Amos 4. 6. *I have given you cleanneſs of teeth in all your Cities, and want of bread in all your places, yet have you not returned unto me, ſaith the* Lord. *I have with-holden the rain from you, yet have ye not returned unto me, ſaith the* Lord. *I have*

*ſmitten*

*ſmitten you with blaſting and mildew, yet have ye not returned unto me, ſaith the Lord. I have ſent among you the Peſtilence, after the manner of* Egypt, *your young men have I ſlain with the ſword, and have taken away your Horſes, and I have made the ſtink of your Camps to come up into your noſtrils, yet have ye not returned unto me, ſaith the Lord. I have overthrown ſome of you, as God overthrew* Sodom *and* Gomorrah, *and ye were as a fire-brand pluckt out of the burning, yet have ye not returned unto me, ſaith the Lord. Therefore thus will I do unto thee, O* Iſrael: *and becauſe I will do this unto thee, prepare to meet thy God, O* Iſrael. Therefore, my dear Brethren, for Gods ſake, for Chriſts ſake, and for your ſouls ſake, hear Chriſts Voice, that you may be proſperous on Earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perſwade you of this City to three things.

1. That you would throughly turn from your evil wayes, and amend your doings, that God may repent him of the evil which otherwiſe he may bring upon you. O ſee what the Lord ſaith, *Jer.* 26. 3. *If ſo be they will hearken, turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of their doings,* ſee *verſ.* 13.

There-

Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purpoſed againſt you. Alſo mark what the Lord ſpeaketh by the Prophet, *Jer.* 7. 3. *Thus ſaith the Lord of Hoſts, the God of Iſrael, amend your ways and your doings, and I will cauſe you to dwell in this place*, Ver. 5. If ye throughly amend your ways and your doings. O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are uſually guilty of great ſins, great provocations, and great abominations, and for this cauſe God hath deſtroyed and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, Gen. 19. 24. *Then the Lord rained upon* Sodom *and* Gomorrah *fire and brimſtone from the Lord out of Heaven*. Alſo *Admah* and *Zeboim*. Hoſ. 11. 8. *How ſhall I make thee as* Admah, *and ſet thee as* Zoboim: So *Jeruſalem* and other Cities were deſtroyed by God for their ſins and wickedneſs, 2 *Chron.* 35. 19. *Jerem.* 52. 13, 14. Now ſee what the Apoſtle *Peter* ſaith of this, 2 *Pet.* 2. 2. *And turning the Cities of* Sodom *and* Gomorrah *into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly. O London*, repent, that it

it may not be ſo with thee. O ye people! rent your hearts, and not your garments, and turn unto the Lord, who is willing to receive you, that ſo his Judgements may be diverted, your former Mercies reſtored, and his Bleſſings poured down upon you.

2*dly*, That you would dearly love, and highly prize thoſe precious Saints and ſervants of the Moſt High God, which are amongſt you. Theſe are they of whom the world is not worthy, *Heb.* 11.38. God prizes them as his Jewels and Treaſures, *Mal.* 3.17. *Exod.* 19.5. God calls them the dearly Beloved of his ſoul, *Jer.* 12.7. They are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar people, 1 *Pet.* 2. 9. O therefore, he ſuffereth no man to do them wrong; yea, he reproves Kings for their ſakes, *Pſal.* 105. 14. O Beloved, Nations, and Cities, and Kings are bleſſed for their ſakes, ſee *Gen.* 12.2,3. *And thou ſhalt be a bleſſing; I will bleſs them that bleſs thee, and curſe him that curſeth thee.* O *London*, in this thou art happy, yea more happy than any one City upon the face of the earth, (that I know, or have heard of) becauſe thou haſt within thy borders more righteous, more Saints, more true Believers, who are ſtill ſighing and mourning for thy ſins, praying for thy peace, and ſeeking and deſiring thy eternal good.

3*dly*,

3*dly*, And lastly, let me exhort you to open the Door, and let Christ in, into your Thoughts, into your Minds, into your Affections, into your Desires, into your Estimations, and into your Conversations. O beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich; rich in Faith, rich in Knowledge, rich in Assurance, rich in Priviledges, rich in Experiences, and rich in good Works. O therefore, let not sin be let in, and Christ shut out. O let Jesus Christ into your hearts; for if you shut the door, against Christ, he will shut the door against you.

*First*, The Door of Mercy.

*Secondly*, The Door of Acceptance.

*Thirdly*, The Door of Salvation.

*First*, The Door of Mercy will be shut against you: Such whom Christ calls to, and they will not hear, they shall call, but Christ will not hear, *Prov.* 1. 24. *Because I have called, and ye have refused, I have stretched out my hand, and no man regarded*, Ver. 28. *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them*, Exek. 8. 18. *Therefore, thus saith the Lord, Behold I will*

*bring*

*bring evil upon them, which they ſhall not b*
*able to eſcape; and though they ſhall cry unt*
*me, I will hearken unto them*, Jer. 11. 11. *Be*
*cauſe they have behaved themſelves ill in thei*
*doings*, Mic. 3. 4. Thus, my Beloved, you ſe
how the door of Gods Mercy will be ſhu
againſt you, if you ſhut the door of your hear
againſt Chriſt.

2*dly*, The Door of Acceptance will be ſhu
againſt you, if you ſhut the Door of your heart
againſt Chriſt: *Thus ſaith the Lord unto th*
*people, Thus have they loved to wander, there*
*fore the Lord doth not accept them: when the*
*faſt, I will not hear their cry, and when they o*
*fer burnt-offerings and oblation, I will not ac*
*cept them*, Jer. 40. 10, 12. *To what purpo*
*cometh there to me incenſe from* Sheba? *an*
*ſweet cane from a far countrey? Your burnt-o*
*ferings are not acceptable, nor your ſacrifice*
*ſweet unto me*, Jer. 6. 29. *I hate, I deſpiſe you*
*Feaſt-days, and I will not ſmell in your ſolem*
*aſſemblies; and though ye offer me offerings,*
*will not accept them*, Amos 5. 21, 22. O Be-
loved, thoſe that will not accept of Chriſt
ſhall not be accepted in Chriſt: *Who hat*
*made us accepted in the Beloved*, Epheſ. 1. 6.

3*dly*, The Door of Salvation will be ſhu
againſt you, if you ſhut the door of you
hearts againſt Chriſt. He that made you, will
not

ſave you; and he that favoured you, will ew you no favour: but as you have refuſed open the doors of your hearts to your Savi-, ſo he will refuſe to own you as his peo-, and open the Door of Salvation for you; the words of our bleſſed Lord himſelfe, ke 13.15. *When once the Maſter of the houſe riſen up, and hath ſhut to the door, and ye be-to ſtand without, and to knock at the door, ing, Lord, Lord, open unto us; and he ſhall wer and ſay unto you, I know you not, whence are; depart from me all ye workers of ini-y. Then ſhall be weeping and gnaſhing of b, when ye ſhall ſee* Abraham, Iſaac, *and* cob, *and all the Prophets in the Kingdom of d, and ye your ſelves thruſt out.* Conſider at hath been ſaid, and the Lord give you derſtanding in all things.

*The End of the firſt Sermon.*

The

# The Great Day of his Wrath.

## REVEL. 6. 17.

*For the Great Day of his Wrath is come, and who ſhall be able to ſtand?*

EVery mans thoughts runs now like *Nebuchadnezzars*, with a deſire to know what ſhall come to paſs hereafter, or what things time will bring forth, *Dan.* 2. 29. There is nothing in the womb of Time, but what was firſt in the womb of God.

Now this Book of the *Revelations* ſhews us theſe three things.

1. The ſtate and condition of the true Church of Chriſt upon earth, under the power and reign of Antichriſt.

2. The riſe, the reign, and rage of Antichriſt in the World.

3. The quiet, bleſſed and glorious ſtate and condition of the true Church here below after the ruin and downfall of Antichriſt. The coming of Chriſt will be the ruin of Antichriſt, 2 *Theſ.* 2. 8. Whom the Lord ſhall deſtroy

ſtroy with the brightneſs of his coming. his is decreed in heaven, and declared on rth.

This Chapter, out of which my Text is ken, ſhews us ſeven things.

1. You may ſee what Gods dreadful judg-nts, are by which he cuts off and deſtroys e Inhabitants of the earth, for their ſin and ckedneſs; they are likened (or compared) Horſes, as you may ſee from *ver.* 4. to .8. Here you have a red horſe, the Sword; lack horſe, the Famine; a pale horſe, the ſtilence (or Plague) which leads to death. Horſes are Creatures which run to and fro, d ſo do Gods judgements: from houſe to uſe, from ſtreet to ſtreet, from city to city, m town to town, and from one pariſh to other: *And the Lord ſaid, go ye after m through the city, and ſmite; let not your ſpare, neither have ye pity*, Ezek. 9. 5. ſo r. 5. 1, 2, 3, 4, 5, 6.

Horſes are creatures which are very ſwift their motion; they run many miles in a tle time: and therefore men ride them ſt. Gods judgements are alſo very ſwift, ey do much execution in a little time. *So e Lord ſent a Peſtilence upon* Iſrael, *from the rning, even to the time appointed; and there d of the people, from* Dan, *even to* Beerſhe-

ba,

ba, *ſeventy thouſand men*, 2 Sam. 24. 1
2 Chron. 2. 21. You may alſo ſee a proof
this, by what God hath done to *London*, whe
there fell of the people above a thouſand
day.

2. You may ſee here, where all the hol
Martyrs and Witneſſes of Jeſus Chriſt ar
who have been ſlain for the Word of God
and for the teſtimony of Jeſus, they are un
der the Altar, *ver.* 6. That is, under the glo
rious protection of Chriſt in Heaven. *The*
*are before the Throne of God, ſerving him da*
*and night, and the Lamb leads them to the liv*
*ing Fountain, and God wipes away all tears fro*
*their eyes*, Rev. 7. 15, 16, 17.

3. You may ſee alſo the cauſe for whic
theſe bleſſed ſouls were ſlain; for the Wor
of God, and for the teſtimony of Jeſus Chri
*ver.* 9.

4. Here you may ſee, that all the Saint
precious blood, which hath been ſpilt fro
time to time, by the Whore of *Babylon*, cryet
aloud day and night to God for vengeanc
upon *Babylon*, *ver.* 10.

5. You have here the anſwer of God, i
relation to the Saints cry: *And it was ſaid unt*
*them, That they ſhould reſt yet for a little while*
*until their fellow ſervants alſo, and their bre*
*thren that ſhould be killed as they were, ſhoul*
*be fulfilled*, *ver.* 11. 6. You

6. You may here ſee what dreadful and ible things followed upon the opening of ſixth ſeal, *verſ.* 12. *And loe there was a at earthquake; and the Sun became black ſackcloth of hair, and the Moon became as d, and the Stars of Heaven fell upon the rth: And the Heaven departed as a ſcrowl, n it is rolled together, and every Mountain Iſland were moved out of their places.* Theſe the viſible judgements of God, which are come upon the Antichriſtian Crew.

7. And laſtly, this Chapter ſhews us what be the ſtate and condition of thoſe men at day, who are found enemies to God, and people, *verſ* 15. *And the Kings of the b, and the great men, and the rich men, the chief Captains, and the mighty men, and y bond man, and every free-man, hid themſ in the dens, and in the rocks of the mountn*, verſ. 16. *And ſaid to the mountains rocks, fall on us, and hide us from the face im that ſitteth on the Throne, and from the ath of the Lamb.*

Now this brings me to the words of my t, which ſhews us the reaſon of this great cry; *For the great day of his wrath is e, and who ſhall be able to ſtand?*

The wo ds of my Text contains two gs; A Reaſon, and a Queſtion.

1. The

1. The former part is the Ground (o Reaſon) of this out-cry, here made by the Kings, and great men of the earth, togethe with every bondman and free-man; *For th great day of his wrath is come.*

The latter part is a queſtion propoſed abou ſtanding at that day; *And who ſhall be able t ſtand?*

The point of Doctrine which I ſhall la down from theſe words, is this:

Doct. *That the greateſt part of men an women will not be able to ſtand in the great da of Gods wrath.*

In the handling of this point, I ſhall ſhe you four things.

1. That there are ſome days greater th others.

2. The nature and property of this gre day.

3. And thirdly, Who they are that wi not be able to ſtand in this day of Gods wrat

4. The Uſe and Application.

In the firſt place I ſhall ſhew you, Beloved that there are ſome great days ſpoken of i the Scripture; See *Jer.* 30. 7. Alas, for th day is great, ſo that none is like it; it is eve the time of *Jacob's* troubles, but he ſhall b ſaved out of it.

Th

The ſecond great day you have in *Hoſea* 1. 11. Then ſhall the Children of *Judah*, and the Children of *Iſrael* be gathered together, and appoint themſelves one Head; and they ſhall come up out of the Land, for great ſhall be the day of *Jezreel*.

The third great day you have in *Joel* 2. 31. The Sun ſhall be turned into darkneſs, and the Moon into blood, before the great and terrible day of the Lord come.

The fourth great day you have in *Mal.* 4. 5. Behold I will ſend you *Eliſah* the Prophet, before the coming of the great and dreadful day of the Lord.

The fifth great day is this in my Text, *For the great day of his wrath is come, and who ſhall be able to ſtand?*

The ſixth great day you have in *Rev.* 16. 10. For they are the ſpirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The ſeventh and laſt great day you have in the Epiſtle of *Jude*, *ver.* 6. And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day. Thus Beloved, you

ſee that there are ſome days greater than others, which the Scripture calls great days, becauſe of the greatneſs of the work which God doth, and will do, in thoſe days.

2. I ſhall now ſhew you, the nature and property of this great day in my Text, which is called, *The Great Day of Gods wrath.*

O my Brethren, this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil; who put darkneſs for light, and light for darkneſs, and put far from them the evil day, which is now haſtening upon them.

Firſt of all, This Day will be a Day of Aſtoniſhment to the wicked and ungodly; as it's ſaid, *Deut.* 28. 28 *The Lord ſhall ſmite them with madneſs, and blindneſs and aſtoniſhment of heart.* O, it will be with the wicked as it was with *Nebuchadnezzar*, *Dan.* 3 24. who was aſtoniſht to behold the works and wonders of God, which the Lord wrought for the deliverance of thoſe which put their truſt in him. *Then* Nebuchadnezzar *the King was aſtonied, and roſe up in haſte, and ſpake, and ſaid unto his Counſellors, Did we not caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the King true, O King. He anſwered and ſaid, Lo I ſee four men loſe, walking in the midſt of the fire, and they have*

no

*to hurt, and the form of the fourth is like the Son of God.* O Sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight; here are three things that did astonish this great King.

First, To see the fire, whose nature is to burn and consume, to have no power to seize upon the bodies of these men: Fire, is one of the cruellest creatures; it is a mercilesse creature, and therefore the torments of Hell is set forth by fire, *Mat.* 25. 41. *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.*

Secondly, The second thing which did astonish *Nebuchadnezzar*, was to see the Servants of the Lord, walk in the fiery furnace: *Did not we cast three men bound into the midst of the fire? Lo I see four men loose, walking in the midst of the flame*; They were cast in bound, but now they are loose. Now that the fire should have power on their bands, and not on their bodies; O! this caused astonishment in *Nebuchadnezzar*.

Thirdly, The third thing that did astonish him, was to see their number not decreased but increased: *Did not we cast three men bound into the fire? and lo I see four men walking in the midst of the fire, and the form of the fourth is like unto the Son of GOD.* And this did

astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the wicked in this great day. O you that now speak proudly, look highly, and walk contemptibly, it will astonish you to see Gods Judgements pouring out upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, *Jer.*51.37. And *Babylon* shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant: Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ; the terrors of God will be upon such, as it was upon those Cities, *Gen.*35.5. O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did *Belshazzar*, when he behold the hand-writting, *Dan.*5.6. *Then the Kings Countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another.* O ye Drunkards and Swearers, you that despise reproofs, and hate instruction, and set at nought all Gods Counsel, know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to sink within you, your countenance to change,

your

your joynts to be loosed, and your ears to tingle, when the terrours of the Almighty set themselves in array against you. Therefore, saith the Apostle, 2 *Cor.* 5. 11. Knowing therefore the terrours of the Lord, we perswade men.

Thirdly, This *Day of Gods Wrath*, will be a Day of Distress to the Wicked, when your fear shall come as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you, *Prov.* 1. 27. So see that in *Zeph.* 1. 15. That day is a day of wrath, a day of trouble and distress, a day of wastenes and desolation, a day of darkness and gloominess, a day of clouds, and thick darkness. *And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung, neither their silver, nor their gold, shall be able to deliver them in the day of the Lords wrath.* O the Distress that ungodly persons will be in at this day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb. The God of Heaven will bring distress upon all sorts of men, which shall be found ungodly, and their honour shall not de-

liver them, nor their gold deliver them, nor their ſilver deliver them, nor the greatneſs of their multitudes deliver them, but Diſtreſs will come upon them, as it did upon *Saul*, 1 Sam. 28.15. *And Saul anſwered, I am in ſore diſtreſs, the* Philiſtines *make war againſt me, and God is departed from me, and anſwereth me neither by Prophets, nor by Dreams.* See *Luke* 21.23. *And there ſhall be great diſtreſs in the land, and wrath upon his people.* Can you hear this, and not tremble at it, O ye that are prophane?

Fourthly, This *Day of Gods Wrath* will be a day of great contempt to the ungodly, the Lord of Hoſts hath purpoſed it, to ſtain the pride of all glory, and to bring into contempt all the honourable of the earth, *Iſa.*23.9. O! the enemies of the Lord, and ſuch as oppoſe his Truth, will be then hiſſed at. O do but ſee that place, *Jer.* 51. 37. *And* Babylon *ſhall become heaps, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.* The Lord will pour contempt upon all ſorts of men, who have ſided with the Whore of *Babylon*, and drunk of her cup, they will not know whither to go, nor where to hide their heads; but every one will hiſs at them, and have them in deriſion, ſaying, Theſe are they who ſaid, It is in vain to ſerve

the

the Lord, and what profit is there in the keeping of his ordinances, and in walking mournfully before the Lord of Hosts? who counted Saints Sots, & godlineſs to be madneſs, therefore will they be contemptible before the Lord, Angels, and good men. O think of this, you that ſpeak proudly, and blaſphemouſly againſt God and his people, know aſſuredly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure. *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion*, Pſal. 2. 3, 4.

Fifthly, This *Day of Gods Wrath* will be a day of great deſtruction; *Have ye not aſked them that go by the way? and do ye not know their tokens, that the wicked is reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath*, Job 21. 29, 30. In this day the Lord will deſtroy both evil perſons, and evil things: men, and their Idols; men, and their Inventions, every plant which is not of Gods planting ſhall be pluckt up, and the Lord alone ſhall be exalted in that day, and the Idols he ſhall utterly aboliſh; in that day a man ſhall caſt away his idols of ſilver, and his idols of gold, which they have made each one for himſelf to worſhip, to the Moles and to the Bats, to go into the clifts of the Rocks, and into the tops of the ragged Rocks, for fear

of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the Earth, *Isa.* 2, 18, 20, 21. All false ways, false worships, and false Doctrines shall fall in that day; this will be a reaping day; God will empty the earth as the Prophet *Isaiah* speaks, *Chap.* 24. 1, 2, 3. *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it up-side down, and scattereth abroad the Inhabitants thereof, and it shall be as with the people so with the Priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury, so with the giver of usury to him; the land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.* See *Joel* 3. 13, 14. *Put ye in the sickle, for the harvest is ripe; come, get you down, for the Press is full, the Vats overflow, for the wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision.* So in *Rev.* 14. 15. The Angels are appointed to reap down the earth. O let every one that hears (or reads) these sayings, let them hear, and fear, and tremble at them, for this will be a day of great destruction to the wicked and ungodly.

Sixthly, and lastly, This will be a *Day of* great

*great Wrath*, as it is ſaid in the Words of my Text, *For the great day of his Wrath is come*: But who may abide the day of his coming, and who ſhall ſtand when he appeareth? For he is like a refiners fire. O Beloved! this is not the day of mans wrath, men have had their day of reigning, and raging, and lording it over Gods people, but that's over and gone, and now Gods day is come, and this is the day of his Wrath, and wo to the earth, and wo to the Sea, and wo to the Whore of *Babylon*, for the hour of her judgement is come. O Beloved, Gods Wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lion. *For I will be unto* Ephraim *as a lion, and as a young Lion to the houſe of* Judah: *I, even I, will tear, and go away, I will take away, and none ſhall reſcue him*, Hoſ. 15. 14. So Job 16. 9. *The Lord teareth me in his Wrath.* So Pſal. 50. 22. *Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.*

2 It conſumes like Fire: for behold the day cometh that ſhall burn like an Oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, and the day that cometh, ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither root nor branch, *Mal.* 4. 1. Therefore have I poured out mine in-

indignation upon them, I have consumed them with the fire of my wrath, *Ezek.* 22. 31.

3. It swallows up like a Dragon; he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, *Jer.* 51. 34. *Thou shalt make them as a fiery Oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them,* Psal. 21. 9. O! the wrath of the Almighty is that which tears like a Lion, consumes like Fire, and swallows up like a Dragon; and therefore it is called (in the Scripture) fierce wrath, 2 *Ki.* 23. 26. See *Psal.* 78. 49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble. So in *Rev.* 16. 19. it is said, *And the great City was divided into three parts, and the Cities of the Nations fell, and great* Babylon *came to remembrance before God, to give unto her the cup of the Wine of the fierceness of his wrath.* Thus beloved I have shewed you the nature and property of this great Day spoken of in my Text.

1. A day of Astonishment.
2. A day of Terrour.
3. A day of Distress.
4. A day of Contempt.
5. A day of Destruction.
6. A day of Wrath.

I shall now come in the third place, to shew

you

you who they are that will not be able to ſtand in this great Day.

*First*, Such as are profane, will not be able to ſtand in this great Day, but ſay to the Mountains, Fall on us; and to the Hills, Cover us. Luke 23. 30. *Becauſe they have filled the midſt of thee with violence, and thou haſt ſinned, therefore I will caſt thee as profane out of the Mountain of God, and I will deſtroy thee, O covering Cherub from the midſt of the ſtones of fire*, Ezek. 28. 16, So Rom. 2. 9. *Tribulation and anguiſh upon every ſoul of man that doth evil.* O ye prophane, ye that now wallow in your ſins, as the Sow in the mire, and eat up ſin, as they eat bread, and drink up iniquity like water; O! let me tell you, you will not be able to ſtand in the day of wrath, nor in the day of Judgement, but deſtruction will be your end, and everlaſting miſery your portion. O that ſuch would but conſider theſe two places of Scripture, Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things.* So alſo that in 1 Cor. 6. 9, 10. *Know ye not that the unrighteous ſhall not inherit the kingdom of God:* Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind, nor Thieves, nor Covetous, nor Drunk-

ards,

ards, nor Revilers, nor Extortioners, ſhall inherit the kingdom of God. Though theſe men may now carry it out with a high hand, as if they had made a covenant with death, & with hell they were at an agreement; but your covenant with Death ſhall be diſanulled, and your covenant with Hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs thorow, then ye ſhall be trodden down by it, *Iſa.* 28. 15, 18.

2 Secondly, Such as are ignorant, will not be able to ſtand in this great day of Gods wrath, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 *Theſ.* 1. 7, 8, 9. O you that are ignorant and blind, do you hear this? You are ſome of thoſe who will not be able to ſtand in this great day, but ſay to the Rocks, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. Beloved, I told you in the Morning, that Ignorance is one of thoſe curſed ſins that bars and bolts Chriſt out of the heart, it is that which ſhuts them out from having mercy

mercy and favour with the Lord: See *Isa.* 27. 11. *For it is a people of no understanding, therefore he that made them, will have no mercy on them; and he that formed them will shew them no favour.*

Thirdly, such as have sided with Anti- 3
christ against Christ, will not be able to stand in this great day; such as have drunk of the Whores Cup of Fornication, shall drink of the Cup of Gods Indignation, which is poured out without mixture: *If any man worship the beast, and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb,* Rev. 14. 9, 10. O Beloved! all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, *Rev.* 18. 4. All that cursed brood of *Rome*, with all the Antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fuel, and devoured as stubble fully dry; see *Neh.* 1. 9, 10. *What do ye imagine against the Lord? he will make an*

*utter*

*utter end, affliction ſhall not riſe up the ſecond time; for they be folden together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry*; ſo that all thoſe who have aſſiſted Antichriſt, againſt Chriſt, againſt his Government, againſt his Goſpel, againſt his Spirit, againſt his Worſhip, againſt his Miniſters, againſt his Members, and againſt his glorious Cauſe;

I ſay, they will not be able to ſtand in this day of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb, *Rev.* 19. 19, 20, 21.

4. Such as have a form of Godlineſs, and deny the power thereof, will not be able to ſtand in this Great Day of Gods wrath; having a form of Godlineſs, but denying the power thereof, from ſuch turn away, 2 *Tim.* 3. 5. All idle and ſlothful profeſſors, who have nothing of God, nor nothing of Chriſt, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profeſſion; ſuch I ſay, will not be able to ſtand in this great Day. See *Rom.* 2. 17. Behold thou art called a *Jew*, and reſteſt in the Law, and maketh thy boaſt of God, and art confident that thou thy ſelf art a guider of the

the blind, an inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledg and of the truth, in the law. But mark what God ſaith to ſuch, *ver.* 23. *Thou that makeſt thy boaſt of the law, through breaking of the law diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you.* O! are there not many among us, who profeſs God in words, but deny him in works? who have a name to live, and are dead? who have a form, but not the power? who have all without, and nothing within? like thoſe in *Mat.* 7. there ſpoken of by Chriſt, *ver.* 22. *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out Devils, and in thy name done many wonderful works?* ver. 23. *And then will I profeſs unto them, I never knew you, Depart from me ye that work iniquity.*

§ 5. Such as are idle Shepherds, and blind Guides, will not be able to ſtand in this great day of Gods wrath, but will cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. For this, ſee a few Scriptures amongſt many, what the Lord ſpeaketh againſt idle Shepherds, and blind guides, who feed themſelves,

ſelves, and not the flock of Chriſt. See Ez. 34. 2, 3, 4. *Thus ſaith the Lord God unto the Shepherds. Woe be to the Shepherds of* Iſrael *that do feed themſelves: ſhould not the Shepherds feed the flock? Ye eat the fat, and ye cloath you with the wool; Ye kill them that are fed, but ye feed not the flock; The diſeaſed have ye not ſtrengthned, neither have ye heal'd that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye ſought that which was loſt, but with force, and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the word of the* Lord, *Thus ſaith the Lord God, Behold, I am againſt the Shepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the Shepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them,* ver. 9, 10. *For both Prophet and Prieſt are prophane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. Therefore, thus ſaith the Lord of Hoſts concerning the Prophets, behold, I will feed them with wormwood, and make them drink the water of gall; for from the Prophets of* Jeruſalem, *is prophaneſs gone forth into all the Land,* Jer. 23. 11, 15, 16. See alſo *Hoſ.* 4. from v. 1. to 11. Mark

alſo

alſo what our Lord Jeſus Chriſt ſaith, *Mat.* 23. of idle Shepherds, and blind Guides, *ver.* 14. *woe unto ye Scribes and Phariſees, Hypocrites, for ye devour widows houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation.* Thus you ſee, Beloved, that the Scriptures with open mouth, do ſpeak forth the deſolation and calamities which will befall idle Shepherds, and blind Guides, in that day; and if they cannot ſtand when his wrath is kindled but a little, O what will they do when his wrath ſhall come upon them to the utmoſt, even the fierceneſs of his wrath? then will they not be able to ſtand.

*6thly*, Such as are *Hypocrites* will not be able to ſtand in this day of Gods Wrath, but deſire, if it were poſſible, to hide themſelves in the Dens and Caves of the earth. And the people ſhall be as the burning of lime, as thorns cut up ſhall they be burnt in the fire. Hear ye that are afar off, what I have done; and ye that are near, acknowledge my might; the ſinners in *Zion* are afraid, fearfulneſs hath ſurprized the hypocrites; Who amongſt us ſhall dwell with devouring fire? Who amongſt us ſhall dwell with everlaſting burning? See *Job* 8. 13. So are the paths of all that forget God, and the Hypocrites hope ſhall periſh, v. 14. Whoſe hope ſhall be cut off, and whoſe truſt

truſt ſhall be a Spiders-web, *v.* 15. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure. O thou hypocrite, whoever thou art, notwithſtanding thou haſt got the talking part of Religion, and makeſt a ſhew of Godlineſs, yet all this while thou art a diſſembler in thy heart, See *Jer.*42.20,21.22. *For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhall die by the Sword, by the Famine, and by the Peſtilence, in the place whither ye deſire to go and to ſojourn.* Do ye hear this, ye that are Hypocrites, that God hates ſuch, and will puniſh them with great puniſhments, he will cut them aſunder, and give them their portion with Reprobates, and Caſtaways, in everlaſting burnings, *Mat.*24.51.

*7thly*, And laſtly, All ſuch as love not the Lord Jeſus Chriſt in truth and ſincerity, will not be able to ſtand in this day of Gods wrath; Whether they be Turks or Jews, Papiſts or Proteſtants, bond or free, all is one, for they will

will not be able to ſtand if they love not the Lord Jeſus Chriſt; See 1 Cor. 16.22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* O beloved! all thoſe who ſhall be found unbelievers, unconverted, and unregenerate in this day of Gods wrath, be they Kings, or Great-men, Rich-men, or chief Captains, or mighty men, or free-men, they ſhall all cry to the Mountains and Rocks, ſaying, *Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.*

Thus beloved, I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the Day of Gods Wrath; 1. The Prophane, 2. The Ignorant, 3. They that ſide with Antichriſt againſt Chriſt. 4 The formal Profeſſor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Obj. *But Beloved, it may be you will ſay, If none of theſe will be able to ſtand, who then will?*

*Anſw.* I Anſwer, All thoſe who ſhall be found having on their wedding Garments, and in the Spirit of the Lamb, will be able to ſtand in this Day, and they are theſe: 1. They that overcome, *Rev.* 2. 10. *ch.* 3. 21. *ch.* 12. 11.

11. *ch.* 21. 7. 2. They that keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt, *Rev.* 12. 17. *chap.* 6. 9. 3. They that ſtand with the Lamb, *Rev.* 14. 1. *ch.* 17. 14. 4. They that have their Fathers name written in their Fore-head, *Rev.* 14. 1. 5. They that ſing a new ſong, 14. 2. 6. They that are redeemed from the earth, *verſ.* 3. 7. They that follow the Lamb whitherſoever he goeth, *ver.* 4. 8. They that are not defiled with the polutions of the Whore of *Babylon*, and in their mouths is found no guile, *ver.* 5. Now Beloved, theſe are they who will be able to ſtand in that great day of Gods Wrath, when others will not be able, but call to the rocks and mountains to fall on them.

I ſhall now proceed in the fourth place to the *Uſe* and *Application* of this point.

*Uſe.* 1. And firſt of all by way of *Information*: If it be ſo, That the greateſt part of Men and Women will not be able to ſtand in this day of Gods Wrath, then this may inform us of Three things;

1. That as Men have had their day, ſo God will have his day: Men have had their day of Sinning, God will have his day of Puniſhing: Men have had their day of treaſuring up of Wrath, God will have his day of pouring out of Wrath: Men have had their day of defi-

ling,

ing, God will have his day of refining: Men have had their day of Fornication, God will have his day of Indignation: *For the day of the Lord is near upon all the Heathen; as thou haſt done, it ſhall be done unto thee; thy reward ſhall return upon thine own head*, Oba. 15.

2. That though God beareth with Sinners in the day of his Patience, yet he will not bear with them in the day of his Wrath. *Go through the City, and ſmite: let not your eye ſpare, neither have ye pity*, Ezek. 9.5. O Beloved! in the day of Gods Patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath God bore with the Whore of *Babylon*, notwithſtanding her great provocations and wickedneſs; but now in the day of his Wrath, the Lord will not ſpare her, nor ſhew pity to her, but pour out his Wrath and Indignation upon her to the utmoſt; Therefore ſhall her Plagues come in one Day, Death, and Mourning, and Famine, and ſhe ſhall be utterly burnt with Fire: For ſtrong is the Lord God who judgeth her, Rev. 18.8. O ſee that terrible word, Iſa. 42.13, 14. *The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſie like a man of War; he all cry, yea, roar; he ſhall prevail againſt his enemies. I have long time holden my peace; I have been ſtill, and refrained my ſelf: Now will I cry*

*I cry like a travelling woman ; I will deſtroy and devour at once:* Do you ſee this ſinners, how God is reſolved to proceed againſt you in the day of his Wrath, though he bear with you in the day of his Patience ?

3*dly*, This day of Gods Wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been ſaid. O Sinners! it will be a day of Aſtoniſhment, a day of Terrour, a day of Diſtreſs, a day of Contempt, a day of Deſtruction, and a day of wrath: O! it will be a day of darkneſs and gloominess, a day of clouds and thick darkneſs, *Joel* 2. 2. The great day of the Lord is near, It is near, and haſteth greatly, even the voice of the day of the Lord ; the mighty man ſhall cry there bitterly ; that day is a day of wrath, a day of trouble and diſtreſs ; a day of waſtneſs and deſolation, a day of darkneſs and gloominess, a day of clouds, and thick darkneſs, *Zeph.* 1. 14, 15. O who is able to expreſs the terror of the Almighty, in this day of his Wrath! O that every ſoul that hears me this day, would lay to heart, and conſider with themſelves that they may be able to ſtand in this day of Gods Wrath. And ſo much for this *Uſe of Information.*

*Uſe* 2. By way of *Examination*, and *Self tryal.*

O Friends! how much doth it concern you
d me, to examine our ſtanding, that we may
able to ſtand in the day of Gods Wrath,
ich is coming ſo faſt upon us. O you ſee
w that his Wrath is but a little kindled, and
how hard a matter is it for men to ſtand,
d to abide it! Thouſands have been ſent to
ir Graves by it, and many hundreds have
t their habitations, becauſe of it, and are
d out of the City, into ſeveral parts of this
ngdom for refuge. O what a ſad and dole-
place hath this City been for ſeveral weeks
t! The greateſt Trade which hath been
e amongſt us, was to bury the dead, and
d the ſick. O now my Brethren, if this lit-
be ſo much, what will it be when the great
y of his Wrath is come! Who will then be
e to ſtand? O therefore, examine your ſelves,
d try your ſelves, examine your faith, whe-
r it be true; your knowledge, whether it
ſanctified; your hope, whether it be pu-
ed; your love, whether it be ſincere;
r evidences, whether they be ſound; your
rrs, whether they be gracious; your deſires,
ether they be holy; your ends, whether
y be right; and your converſations, whe-
r they be heavenly, that you may be able to
d in the day of Wrath, in the day of Death,
in the day of Judgement, 2 *Cor.* 13. 5.

*Uſe*

*Uſe* 3. Thirdly, By way of *Exhortatio*
And I ſhall be brief, leſt I ſhould intruc
too much upon your patience; but I hope yo
will not think the time long, for it may be th
laſt *Sermon* that I may preach, or you hea
VVell (Beloved) Is it ſo, That the greate
part of men and women will not be able t
ſtand in the day of Gods wrath, give me leav
therefore to exhort you to theſe three thing
*Firſt*, You that are ſinners, to repent
your ſins; *For he that confeſſeth and forſaket*
*ſhall have mercy*, Prov. 28. 13. He that co
vereth his ſins, ſhall not proſper; but he th
confeſſeth and forſaketh them, ſhall have mer
cy. Happy is the man that feareth alway; bu
he that hardeneth his heart, ſhall fall into mi
chief. O ſinners! You have grievouſly ſinne
againſt God, you have deſerved as man
Hells, as you have committed ſins; you hav
ſinned againſt his Mercies, you have abuſe
his Patience, you have reſiſted his Spirit, yo
have diſobeyed his Goſpel, you have mad
light of his Miniſters, and you have hated h
Members. O ſinners! all this have yo
done, and yet the Lord hath ſpared you
and though you have ſinned at ſo high a rat
yet God doth give you ſpace to repent: O l
his goodneſs lead you to repentance, that yo
dye not in your ſins. O therefore, for God
ſak

ake, and Chriſts ſake, be prevailed withall; hy will you die, ſeeing God would have you ive; why will ye damn your ſelves? why will e go to hell, ſeeing God would have you go o heaven? O do but ſee what the Lord ſaith, *Iſa.*1.18. *Come ſinner* (ſaith the Lord) *and let hue and I reaſon together, though thy ſins be as arlet, they ſhall be as ſnow; though they be d as crimſon, they ſhall be white like wool.* Ve-ily, if you have not hearts of ſtone, methinks heſe words ſhould melt you, to ſee the love, he pity, the mercy and willingneſs of God to o your ſouls good.

*Secondly*, Let me exhort you, to get an intereſt in the Lord Jeſus, that you may be ble to ſtand in the day of his wrath: O ſin-ers! there will be no ſtanding before Chriſt, ithout an Intereſt in Chriſt. O ſinners! go o Chriſt, his Promiſes are open to you, his rms are open to embrace you, his Spirit is eady to aſſiſt you, and his People are ready own you, and his Angels are ready to at-nd you, and Heaven it ſelf is ready to re-ive you. O ſinners! if you will but come o Chriſt, you ſhall be reconciled to the Fa-er, juſtified by the Son, you ſhall be ſancti-ed by the Spirit, you ſhall be delivered from Wrath, you ſhall be made the Children of od, you ſhall have your Names enrolled in

the Book of Life; and finally, you ſhall be received into everlaſting Glory at the end of your days. O therefore, let this prevail with you to go to Chriſt for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his fulneſs you may receive grace for grace, *John* 1.16.

*Thirdly*, And laſtly, let me now exhort you (who are dead to ſin, ſeparated from the world, eſpouſed to Chriſt, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Theſſ.* 2.12. O ye precious Saints, let me exhort you to keep your lamps burning, your loyns girded, your lives holy, and your hearts upright, your judgements ſound, your conſciences pure, and pour garments unſpotted; and be not troubled at Gods dealings and diſpenſations, though he take away from you thoſe that are precious to you; for as he ſends the wicked to hell, that they may diſhonour him no more; ſo he takes away the righteous to heaven, that they may glorifie him more. There ſeems to be four Reaſons why God ſweeps away the Righteous with the Wicked by the Peſtilence.

First 1. Becauſe they have finiſhed their work.

2 2. From the Evil to come.

3 3. For the humbling of the reſt which remain behind.

For

4. For the hardning of the Wicked.

Therefore ye precious Saints, you ought to be quiet, and to ſubmit to the Will of God, and to ſay with *David, I was dumb and opened not my mouth, becauſe thou didſt it,* Pſal. 39. 9. Now I beſeech you, both Saints and Sinners, to conſider of theſe things, and the God of Heaven give you underſtanding in all things which concerns his glory, and your eternal good.

*The End of the Second Sermon.*

# WATCH *and* PRAY.

MARK 14. 38.

*Watch and Pray, leſt ye enter into Temptation.*

AS Chriſt is the Churches Friend, ſo Satan is the Churches Enemy.
Her greateſt Enemy,
Her cruelleſt Enemy,
Her worſt Enemy,
Her continual Enemy.

He that makes War againſt the remnant of her Seed which keeps the Commands of God, and have the Teſtimony of Jeſus, *Revel.* 12. 17.

The Devil envieth our Happineſs, and ſeeks our Ruine.

1. By Tempting of us, 1 *Cor.* 5.7.
2. By Perſecuting of us, *Rev.* 2.10.
3. By Accuſing of us, *Rev.* 12.10.
4. By Hindering of us, 1 *Theſſ.* 2.18.
5. By Beguiling of us, 2 *Cor.* 11.3.

O Beloved! the Devil is,

The

The great Troubler of Saints.
The great Deceiver of Nations.
The great Devourer of Souls.
The great Enemy of all Mankind, who goeth about like a roaring Lion, seeking whom he may devour, 1 *Pet.* 5. 9.

But now here is the Churches happiness that Christ is her Friend, *Cant.* 5. 16. Her greatest Friend, her dearest Friend, her loving Friend, her best Friend, her constant Friend, her sympathizing Friend, her mighty Friend.

By his Blood she overcomes the Devil.
By his Graces she resists the Devil.
By his Might she treads him under her feet.
And by Faith in his Word she quenches all the fiery Darts of the Devil.

O! Though Satan hates us, Christ loves us.
Though Satan condemns us, Christ justifies us.
Though Satan accuse us, Christ clears us.
Though Satan tempts us, Christ strengthens us.
Though Satan seeks to destroy us, Christ preserves us.
Though Satan buffets us, Christ assists us.

1. By his Spirit.
2. By his Promiſes.
3. By his Graces.
4. By his Preſence.
5. By his Word.
6. By his interceſſion.
7. By his Power.
8. By his Miniſters.
9. By his Examples.
10. By his Prayers.

Ol The Lord Jeſus hath a great love to us, and care of us, and therefore he counſels us in the words of the Text, *To Watch and Pray, leſt we enter into Temptation.*

Theſe are the words of our Lord Jeſus to his Diſciples, they having been ſlumbering and ſleeping, when Chriſt had commanded them to *Watch.*

They Contain, Firſt, A Suppoſition of their entering into Temptation, upon which Chriſt grounds a Mandatory Exhortation, ſhewing them the way how to avoid it, in theſe words, *Watch and Pray*, &c.

Hence we may raiſe theſe two Points of Doctrine:

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to Watch and Pray.*

For

For the First of these, we may observe this Method:

*First*, Of the Tempter.

*Secondly*, Of the Temptation.

*Thirdly*, Of the manner of their working, with Reasons why they have so much power.

*First*, We have Four several tempters in Scripture.

1. God tempting man, *i. e.* crying and proving man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, *Gen.* 22. 1. which is interpreted, *Heb.* 11. 17. *By faith* Abraham, *when he was tryed, offered up* Isaac, *&c.* This tempting is not to evil, nor for our hurt; but God tempts upon these accounts:

1. For the tryal of his peoples fear; as in that of *Abraham*, *Gen.* 22. 12. *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God tempts for the tryal of their faith, he proves them in something that's near and dear to them; perhaps deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by faith upon the God of mercies, when the mercies are gone, as it is written, *The just shall live by faith*, *Heb.* 2. 4. *Rom.* 1. 17. And it is said of *Abraham*, when he was tryed, *he offered up* Isaac, *Heb.* 11. 17.

3. Again Thirdly, the Lord tempts for the proof of their obedience; and thus the Lord speaks to *Abraham* after that tryal. *And in thy seed shall all the Nations of the earth be blessed*, why? *because thou hast obey'd my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of old, *Deut.* 8. 2.

2. We may find Man tempting God too, that is, provoking God to jealousie and wrath; this did the Children of *Israel* at the waters of *Meribah*, Deut 6. 19. *Ye shall not tempt the Lord your God*, Exod. 17. 2. *Wherefore do ye tempt the Lord?* But first of all, we tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did, on whose hand the King leaned, who said, *If the Lord would make windows in heaven, might this thing be? when God had promised, in time of famine, that on the morrow there should be plenty*, 2 Kings 7. 2.

*Secondly*, We tempt God, when we doubt of his Mercy; for God is Mercy in the abstract; and it is a part of his glorious stile; therefore he cannot endure to lose so great a part of his honour, but is provoked by it!

*Thirdly*, When we call his faithfulness into question; what greater disparagement or more

difficult to man, than to be wrongfully accused for falsifying his word? then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who can not lye? *Heb.6.* 18.

*Lastly*, When we murmur at the hand of God, at any of his Judgements, thus *Israel* did at *Meribah*, Exod. 17. 2, 3. and this doth exceedingly inflame and excite the wrath of God: we cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God: we sin, and are troubled that God corrects us for Sin.

3. In the next place, our Lusts are tempters, as *Jam.* 1. 14. Every man is tempted, when he is drawn away of his own hearts lusts, and entised. Our lusts strive within us to be sinfully satisfied, and the Flesh wars against the Spirit, the heart sometimes alluring; and this comes to pass.

1. By presenting some sinful Object; It is good not to nourish such conceptions, but strangle them in their first appearance, else sinful thoughts grow upon us.

2. By presenting some desireableness in the Object; but be quick-sighted; sin, however it seems fair under some colourable pretext, is indeed, upon good deliberations, not

at all to be desired; but sometimes it comes clothed in such a glorious garb, as if it meant no harm, that you must be fain to flye to God by prayer against this temptation.

3. There's a perswasion to consent to the sin; but be not easily perswaded to offend your Father: Oh! how will our lusts gain upon us, if we do not resist? Strive with all your might; the greater your allurement to sin is, the greater the sin is; I appeal to Saints experience.

4. In the Fourth and Last place, We have the Devil tempting man; he is called the Tempter, *Mat.* 4. 1, 3. *Mark* 1.13. And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient Organ or Instrument for his temptations against the soul; and indeed, were it not for our Lusts, it would be in vain for Satan to tempt: As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts, but Satan must come by word of mouth to tempt him, as *Mat.* 4. 1, 3. but here it might be enquir'd, how shall I know when Satan raiseth the temptation?

1. I answer, *first*, When it comes strongly and forcibly upon the soul, as it were, with a double power, even overthrowing the soul (almost) at the first encounter.

There's

There's double ſtrength in the ſtroke.

2. *Secondly*, When it is of long continuance, as that was which *Paul* beſought the Lord thrice for, 2 *Cor.* 12. 8. Satan ſtirs up the heart afreſh, and the luſts of the heart: When the fire is ready to dye and go out, he blows it up again, adds life and ſtrength to the temptation, which elſe could not laſt long. The Luſts they are the combuſtible matter, and Satan he inflames, and ſets them on fire.

3. *Thirdly*, The Temptation, when, though it may be weak at firſt, yet at length, by degrees, it grows ſtronger and ſtronger. Satan begins to reaſon with, and perſwade the ſoul by plauſible arguments.

4. *Fourthly*, We may perceive the working of the Serpent, the Devil; when the temptation is full of wiles, and ſubtil deluſions; *Epheſ.* 16. 11. 2 *Tim.* 2. 16. *Rev.* 2. 24. The more intricate and full of ſubtilty the temptation is, the more cauſe there is to ſuſpect. Satan is very buſie for the enſnaring of the ſoul.

5. *Laſtly*, The more it is in direct oppoſition to God in his commands, or the like, we may be the more ſure it is of Satans framing: For the heart, and its luſts, ſeek for ſatisfaction, and then are ſtill, (if Satan joyn not)

not) though God be not so directly opposite But the Devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the Tempter: now for the Temptation it self. There are several sorts of Temptation; but to reduce them all to these three heads, they do concern, and strike at,

*First*, of all, God; this being Satans great aim, to oppose God; as two enemies, always in direct opposition one to the other; and thus he tempts either,

1. As to the Being of God calling in question the very truth of the Existence of the great God, causing the soul to doubt whether there be a God or no like *Pharoah*, *Who is the Lord, &c. Exod.* 5. 1.

But *secondly*, Some Temptations touch upon the Nature of God, as to the manner of his Being, the mistery of three distinct Persons, as to their Offices and Operations, in the individual God-head, God the Father, God the Son, God the holy Spirit; and yet all but one God blessed for ever. Again, as to those Divine inseparable Attributes of God, his independency, purity, immutability, greatness, and eternity; his goodness, grace, mercy, love, patience, and justice. I say, sometimes as doubting of these things; is our temptation;

n; yea, and could Satan prevail, we ſhould
adly deny his Being, Nature, Properties, and
ſt. Look ſternly on, and reſiſt ſtrongly ſuch
emptations as theſe, which do immediately
d preſumptuouſly intrench upon Gods So-
eraign and juſt Prerogative. And, if I mi-
ake not, a great device of Satans in this
ntagem is, to perſwade the creature from
ll dependency upon a Creator, that ſo being
ft to it ſelf, and ſtanding upon its own
rength, he may more eaſily deſtroy it. For
at's the Creature without the Creators
ower.

Again, Some temptations touch our Spiri-
ual Being. Such as are an evil heart of un-
elief, miſtrufting the Grace of God, deſ-
airing of the goodneſs of our condition. Sa-
an would faine raze the very fountain of ſpi- exv
ual exiſtence, Adoption, Juſtification, and
opes of Salvation; it is his great deſign to
ake the very ground-work of this building,
nd to perſwade, that all's falſe. But this
empta ion is ſinfull, when we build aright
pon a right foundation, by faith accompanied
ith repentance from dead works, upon
hriſt Jeſus, as the alone Author and Meri-
orious Cauſe of our Juſtification and eter-
al Glorification.

3. Laſtly, Satan by his fiery darts ſtrikes
at

at our well being, to disturb our peace, by the omission of some duty, or commission of some sin? When he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our joy and comfort. But know, though these temptations, may trouble us, yet shall they never destroy us.

The manner of Temptation.

Now for the Manner of these Temptations, how they work.

1. When we fall under any want, strait, change of Providence, or the like; then is a time for temptation to work; As when Christ had fasted, and was an hungred, then comes the Tempter; *If thou be the Son of God, command that these stones be made bread*, Mat. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter, Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satans temptations, he will be furthering our disquietments.

4. When we are arrived to some good Hopes through Grace, to some Confidence in the Mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering Assaults of Satan to shake our Confidence:

fidence: but be ſure always, that the Grounds of your Confidence be good, eſtabliſhed upon that everlaſting Rock Jeſus Chriſt. For if I miſtake not in my Obſervation, there are two great Rocks, which Satan ſtrives to ſplit a Soul upon, Preſumption and Deſpair.

Sometimes endeavouring to cauſe Souls to flatter up themſelves, and think Grace is theirs, Chriſt is theirs, and all is theirs, when it is nothing ſo, but by this he might carry them blind to Hell, hood-winking their Souls ſo, that they never come to ſee throughly, that they are in a bad Condition, but think always their Condition good. The other Rock is Deſpair; Satan ſtriving, if he cannot blind them as he doth the other preſumptuous Souls, yet to make them go ſorrowing all their days, thinking they ſhall never obtain that Mercy, which others think they always had.

5. Satan ſuits his Temptations to our Diſpoſitions; he hath various objects for divers Spirits; for the proud, haughty Soul; for the for the luſtful Heart, for the covetous Worldling, for the prodigal Son, for the raſh giddy Brain, for the ſluggiſh Drone, for the melancholly Perſon, for the light chearful Spirit; eſpecially theſe two, either ſinking the one in the terrible waves of black and dreadful thoughts, or toſſing and lifting up the other with

with the wind of fooliſh phanſie. Oh! What black apprehenſions ſhall the one have of it ſelf and God; and what light and ſlight thoughts the other, of the preſent ſtate, and of Eternity.

Laſtly, Satan aims to lull the ſoul aſleep in carnal ſecurity: And to this end, preſents great ſins as ſmall, and little ſins (if any there be) as none at all: But ſometimes he will add by temptation, as it were a multiplying-glaſs to the ſoul, ſo that then every ſin looks with a ghaſtly countenance, is thought to be the ſin againſt the Holy Spirit, an unpardonable ſin.

Having thus ſhewn how, and upon what occaſions Satan works; I ſhall take occaſion to enquire, why they have ſo much power, as many times to prevail;

1. Becauſe of the Tempter's Power, he is perhaps too ſtrong for the ſoul.

2. Becauſe of the Tempter's Policy; If he cannot prevail by open force, the ſoul being well and ſtrongly grounded; then he invades by ſubtle devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only; and therefore (wanting Wiſdome to evade his cunning framed Arguments) is baffled by him, and overthrown.

3. The enticing Nature of the Tempters baits; as, to inſtance in one caſe: Oh how many

many poor ſincere ſouls, yet guilty of too much curioſity, have been entangled by curiouſly glorious, and gloriouſly curious Tenets, which were no better than the deviliſh temptation of that Helliſh tempter! how many (which yet is ſtrange to think, though there is reaſon to fear it) nay, after their ſeemingly comfortable, really comfortleſſe wandring walkings in thought-wayes of truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep, a Sin; and for every Sin, letting fall a tear of blood.

4. Temptations often prevail by reaſon of the ſtrength of Corruptions, which the Tempter works upon. Were there no corruptions, there would be few or no temptations; I am ſure, they ſhould not prevail.

5. Laſtly, The tempters prevalency proceeds from the weakneſs and low eſtate of the inward-man. Sin is never at a higher flood, than when Grace is at a low Ebb: 'tis a hard matter (believe Experience) to keep the Soul from ſinking at ſuch a time. Nothing more eaſie than to thruſt one under water, when the depth of the water is more than the heigh. of the Man.

*Obj.* But now, to make ſure the Doctrinal Part, I ſhall lay down ſome Reaſons, why the People of God are thus attended with

with Temptations: for it is a natural Objection against this Point, *Why will the Lord, who is so merciful of his People, suffer them to be thus used and buffeted by Temptations?*

*Answ.* I Answer in general, on Gods behalf, that he is never the less tender in it, as will appear in particular thus:

1. Because one end seems to be this, that they might know themselves the better, and see what they are naturally: were it not for temptation, we should not come to know our own Corruption; we see by this, what Lust is most prevalent in us, according to that in *Heb.* 12. 1. *The sin that doth so easily beset us;* and what Satan makes most use of against us; we learn by this our own weakness to resist, without assisting grace.

2. Again, It is for a Saints Exercise: This tempted Condition, is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and instructs them how to clasp on their Helmet of Salvation, to put on the Breastplate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit; In a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin and the World.

4. That

4. That we might long to be at home with our Fathers; that we might be weaned from the Milk, and drawn from the Breasts of this present World.

5. Lastly, The Lord doth it to beat down our pride, and keep us humble; we should else be too much lifted up through our continued spiritual prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us this Useful Application.

By way of
1. Information.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.

*First*, Information.

It may inform us, (1.) Of the Devils Enmity, who is so much the Saints Foe, as that he will not let them be quiet: This old Serpent, at first deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of Corruptions that are in the best of Saints; without which (as I noted before) the Devil would alwayes tempt in vain.

3. We may perceive what is the Saints

fig:

ſtate here below: it hath indeed many fair pleaſant proſpects to the Chriſtian eye, (I mean the eye of Faith) but the way is a tempted, troubleſome, dangerous way, *Acts* 14 22.

4. It may teach us the VViſdom of God, and his great Care of the Saints, who makes uſe of Satans Enmity, and our Corruptions, to do us good withall.

*Secondly*, Reprehenſion.

And thus it reproves thoſe who think it an eaſie matter, a thing of nothing, to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted, afflicted ones.

1. Under their Temptations, though not overcome.

2. VVhen fallen; and oh how raſh, uncharitable, and unchriſtian-like are they!

3. It is an occaſion of Rebuke to thoſe who think it ſtrange, that either themſelves, or others, ſhould be tempted.

*Thirdly*. Examination.

This in theſe particulars.

1. To examine who is the Tempter, according to page, 2, 3, 4, 5, 6, 7.

2. To examine the Temptation, ſee page 8, 9, 10, 11.

3. To examine the frame of our hearts under, whether we carry it lightly, and indif-

indifferently, or are grieved and troubled for them.

*Fourthly*, Conſolation,

From theſe Arguments:

*Arg.* 1. A tempted Condition is frequent among the Saints; yea, and ſo uſual, that I may confidently queſtion, Whether ever he were truly a Saint, that is not Tempted? And for this Aſſertion, there's a cloud of Witneſſes in Scripture; one in 1 *Cor.* 13.

*Arg.* 2. God hath promiſed Aſſiſtance to Tempted ones, 2 *Cor.* 12. 9. *My Grace is ſufficient for thee, &c.* God is as able to help, as thou canſt be weak when thou art Tempted.

*Arg.* 3. Chriſt was tempted, that he might know how to ſuccour thoſe that are tempted, *Heb.* 2. 17, 18. Read from *ver.* 9.

*Arg.* 4. It is a bleſſing, or a bleſſed thing to endure temptations, *Jam.* 1. 12. & 5. 11.

*Arg.* 5. The Saints temptations are needful for them, 1 *Pet.* 1. 6. Thou canſt not be without them.

*Arg.* 6. They are but for the tryal of Faith, 1 *Pet.* 1. 7. *Jam.* 1. 3, 4. And ſhould we be grieved, that our Faith is proved? The Goldſmith rather uſeth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminiſhed, but rather it's worth more fully

fully known, when the droſs is gone. This is the tryal that doth try all the Faith of every Child of God.

*Arg.* 7. God hath promiſed, the burden ſhall not be too great for us to bear, 1 *Cor.* 10. 13. this is ground of Comfort, to know we ſhall not be over-matched by the Temptation.

*Arg.* 8. A great comfort it is, that God thinks upon us at ſuch a time; we are ſure of this, both becauſe of the temptations, and alſo the ſupport we have under them.

*Arg.* 9. It is a great ſign of Gods love, elſe he would never take care to try and purge us.

*Arg.* 10. Many times it goes before ſome ſignal Providence. And we may take it as a great ſign, that God is about to do ſome great thing for us, or we muſt be employed in ſome great work for him: Thus he did with *Iſrael*, proved them forty years, before he gave them to Poſſeſs the Land.

*Arg.* 11. Be not Diſconſolate; ſtrong and long enduring Temptations, when meeting with reſiſtance, are a ſtrong Argument of a ſtrong Faith, and eſpecially of the growth and increaſe of Faith. But, (to be brief.)

*Arg.* 12. Conſider the Saints condition here is not their beſt ſtate: There's Heaven to come yet, where there's no Tempter.

*Arg.*

*Arg.* 13. We have not been ſo much, nor ſo often tempted, as we our ſelves have tempted God.

*Arg.* 14. The Devil's temptations, though they be evils, yet are not the Saints evils, unleſs they are overcome by them.

*Arg.* 15. It is a great ſign, as of Gods love, ſo of Satans hatred, and ſo conſequently a token that thou art none of his, but Gods; were he would he would never rage thus. The Devil makes no ſuch do with wicked ones.

*Arg.* 16. As our Temptations now abound, ſo ſhall our Joy (in time) much more abound.

Many Arguments, for Conſolation, I might make uſe of, and much more enlargement upon theſe; all which (for brevity ſake) I here admir.

*Fifthly*, Exhortation.

1. Beware how you tempt the Devil, to tempt you; how you give an occaſion by indulging any ſin or luſt.

2. When you are Tempted, be not cowardly, but couragious; do not flye, but reſiſt, *Jam.* 4. 7.

3. Beware of Pride, when delivered out of temptation; this may make us fall into a dangerous relapſe.

Having

Having finiſhed this Point, I proceed t
ſhew in the next Obſervation, How we m
avoid the evil of temptation.

Doct. 2. *The only way to avoid the evil*
*temptation, is, To Watch and Pray.*

In the Handling of this Doctrine, we m
conſider theſe Four Things.

1. VVhat it is to *Watch.*
2. VVhat it is to *Pray.*
3. The proof of the point.
4. How *Watching* and *Praying* may co
duce to our eſcape from the Evil
*Temptation.*

Concerning the Duty of *Watching*, O
ſerve,

*Firſt*, VVhat *Watching* implies.

*Secondly*, How we may do to *Watch.*

Firſt, *Watching* implies,

1. A continual waking, like the Spou
*Cant.* 5. 2.

2. A diligent hearkning. Thus the Wat
man, *Iſa.* 21. 7.

3. A conſtant readineſs; *Peter* exhorts
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*Gird up your loins*, i. e. Be ready; it is t
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uſed to gird up about them, that they m
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ſhall but name the Particulars. 1

1. Let the Heart be continually fixed upon God: Oh! how will this cool our Affection to the World, and kindle the fire of Love to God!

2. Let the eye be much upon self: this will keep us low in spirit: *And blessed are the poor in spirit for theirs is the Kingdom of Heaven*, Mat. 3.

2. Beware of drowsiness; we should shake it off by prayer.

4. Be well resolved in spirit: mind that of the Prophet, *Kings* 18. 21.

5. Be sure all be well within: be sure thy foundation be Christ; let there be no sin unrepented of, that will breed sorrow: harbour no enemy, no lust in thy soul, *Prov.* 20. 9.

6. Trust not thine (no, no not thine own) heart, but regulate it by the Word of God; for the heart is deceitful, *Jerem.* 17. 9. And he is a fool that trusts his heart, *Prov.* 28. 26.

7. Keep therefore a narrow eye to the heart, *Prov.* 4. 23.

8. Call thy heart often to a strict account, *Psal.* 4. 4. Examine diligently, What have I done? what do I now? what am I about to do?

9. And if there be any thing out of order, tarry not, but repair it suddenly: Lay sin upon Christ, and then mourn over it.

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9. And if there be any thing out of order, tarry not, but repair it suddenly: Lay sin upon Christ, and then mourn over it.

10. Let nothing be ſuggeſted, and preſently entertained, but firſt brought to tryal: See if it be the will of God, if it be for his glory; if it be not for his glory, it is not his will, *&c.*

11. Be ſure to keep Conſcience clear, a little filth (here) ſtops all the Channel. It is dangerous to know of one ſin, and not confeſs it; much more dangerous to know thy ſin, and wink at it.

12. For this end, keep an open ear to Conſcience, let it ſpeak.

13. Let the mouth be ſtopped to ſin, and the hands tyed from wickedneſs. *David* prays, that a watch may be ſet to the door of his lips; and certainly it is very needful.

14. Let the whole Armour of God be on, *Eph.* 6. 10. *to* 18.

Thus much concerning *Watching*, now concerning *Prayer*.

Conſider,

*Firſt*, What Prayer is.

*Secondly*, The ſeveral kinds of Prayer.

*Thirdly*, The manner how we are to Pray.

1. Prayer is the outward enlargement of the ſouls inward breathings; it is a work of Gods Spirit, and ſo flows out of the ſpirit and heart of man, *Zech.* 12. 10. *Rom.* 8. 26, 27. *Jude* 20. 1 *Cor.* 14. 19. *Pſal.* 62. 8. *and* 42. 4.

Prayer

Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God, *Jer.* 29.13. *Pſal.* 27.8. *Pſal.* 10.17.

2. And thus it is either mental, in the heart only, *Exod.* 14. 15. 1 *Sam.* 1.13. or elſe vocal, uttered by the voice, *Pſal.* 77.1. Again, this is ſecret Prayer, when we pray alone: Thus *Daniel* did, when he ſet open his Windows, *Dan.* 6. 10, 11. Or more publick, when we pray with others in the Family, Congregation, *&c.* And here let ſome Preparatives to Prayer be added.

*Firſt*, Pray, that you may pray: lift up your eye, and your heart to God, when about to pray: thus did *David*, *Pſal.* 141. 1, 2.

*Secondly*, Meditate,

1. On Gods Sufficiency, and eſpecially his Promiſes, *Pſal.* 50. 15. *Mat.* 7.7. This will make you confident in Prayer.

2. On thine own wants and vileneſs, that thou mayſt be fervent: ſo did *Ezra* 9,6,7.

3. On the great Majeſty of God, to beget humility and lowlineſs of ſpirit, *Eccleſ.* 5. 2. *Gen.* 32.9,10.

4. On the relation thou ſtandeſt in to God, by Chriſt, as thy Father.

*Thirdly*, Now how are we to pray.

1. We muſt pray what we underſtand, and

understand what we pray, 1 *Cor.* 14. 15.

2. We must pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8.26.

3. In the Name and Mediation of Christ, *i. e.* relying upon the Merits of his, not our righteousness, *John* 14.13,14. *John* 16. 23.

4. With Faith, believingly, that God will give us what is good for us, *James* 1. 6,7.

5. With humility, and acknowledgment of our own unworthiness, *Psal.* 10.17.

6. With an heart willing to be cleansed by the blood of Christ, *James* 4. 6. From every pollution, *Heb.* 10.12. *Psal.* 66.18.

7. With love to the Saints, *Mat.* 6. 14,15.

8. With zeal and fervency, *Jam.* 5.16.

9. Do not give off, but wrestle with God, for a blessing with unwearied constancy, *Luke* 18.1. *to* 9. *Mat.* 15.

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Mat.* 6. 33.

11. Pray for things agreeable to God, 1 *John* 5.14. *Mat.* 20.21,22.

12. Take heed you love not long prayers, and think to be heard because they are long, *Mat.* 6. 7.

Now I come to the proof of this Point: That the only way to avoid the evil of temptation,

tation, is, to *Watch* and *Pray*. This is clearly ſtated in the Text; ſo that it ſcarce needs more confirmation, only take that of *Paul*, when buffeted by temptation: *For this*, ſaith he, *I beſought the Lord thrice*, 2 *Cor.* 12. 8. There is great need of watching and prayer.

1. Before we fall into temptation:

2. VVhen we are under temptation. How watching and prayer conduceth to the anticipating the aſſaults of Satan, fruſtrating temptation.

*Firſt* of all, for watching.

1. It ſets us in a readineſs for an aſſault. VVhen we are expecting, we ſhall not be taken unprovided.

2. It adds reſolution, to ſtand it out againſt Satan. VVe know ſuddenneſs ſtrikes us into a fear; when expectation and deliberation increaſeth courage.

4. It is a countermine to all Satans ſtratagems: It will deceive the Deceiver, to find us watching with ſpiritual diligence, when he would have us ſleeping in carnal ſecurity.

4. VVatching ſecures us from much evil that might be added, in caſe we were drawn to the temptation: For ſecurity is no better than a temptation, eſpecially at ſuch a time.

*Secondly*, For Prayer: This conduceth, to avoid the evil of temptation, becauſe it fetcheth help from God, in whom is all our ſtrength: for it is Gods promiſe, *Call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50.15. It is a great comfort, under temptation, to have a God to go to, eſpecially one that is able and willing to help.

This may inſtruct us,

1. Then there is great need of watching. It is certainly an univerſal neceſſary duty for all Saints, at whatever time, to watch: So ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch*, *Mark* 13.37. The great end of this duty, is the coming of the Lord Jeſus. *Watch*, ſaith Chriſt, *for you know not what hour your Lord doth come*, Mat. 24.42, 44. There are three Conſiderations may move us to watch.

1. Let us conſider whom we offend, and diſhonour by our neglect in watching: No leſs then God. And would we, rather than want a nap of ſecurity, diſpleaſe our God; Is God no more worth to us than ſo? Let us ſeriouſly weigh, how great an offence, how great a diſhonour to God, our unwatchfulneſs is; and this will engage us to watch.

2. Let us conſider whom we gratifie and ad-

advantage by our neglects; no leſs an enemy than Satan, the enemy of our ſouls, and ſhall we pleaſure our grand Adverſary? Oh no! then let us watch.

3. Whom we diſpleaſure: it is our ſelves. And will we, that our ſouls ſhould be loſer? If not, let us be much, yea, alwayes upon our watch.

But Secondly, It may inform us of the neceſſity of praying at all times: *Pray without ceaſing*, 1 Theſ. 5. 17. So *David* would pray, and cry aloud, *at evening, at morning, and at noon*, Pſal. 55. 17. And *Daniel prayed thrice a day*, Dan. 6. 16. It is the duty of all, and every Saint, in all conditions: In ſpiritual things;

1. Pray for Grace, that God would give and increaſe it, either in thy ſelf, or others.

2. Pray againſt Sin: againſt the guilt of ſin, againſt the power of ſin.

3. Pray againſt Satans Temptations.

1. Againſt the occaſion of temptation. That, if it be poſſible, thou mayeſt ſhun and eſcape the very appearance of it.

2. That the ſtrength of corruption within, and the power of temptation without, may not be ſo prevalent, as to lead thee captive to evil.

3. Pray, That the entrance into temptation,

tion, may be no disadvantage to thy grace and that the escape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou standest in need of. Unnecessary things are not to be the subject of our Petitions. And therefore our Saviour bids us pray for our daily bread. And so that good man *Agur*, *Give me neither poverty nor riches*, Prov. 30. 7,8,9.

2. Even in these things, pray with submission to the will of God.

3. If watching and prayer be the means to escape the evil of temptation, then the strength of a Saint is not sufficient. No, we must go to God for deliverance.

4. If we do not watch and pray, all other ways & means are irregular at least, if not sin.

Thus much for Information, now for exhortation.

1. Watch and pray continually, but especially at a time of temptation.

2. Be serious in watching and prayer; some do it between hot and cold, or by fits, or with much lightness of spirit. But saith the Apostle, *Be sober, and watch unto prayer*. Sobriety, seriousness becomes those that call upon God.

*The end of the third Sermon.*

Con-

*Conſiderations of* DEATH, *Containing ſome few Reaſons why Men fear it, and oppoſite Reaſons, by way of Anſwer, why they ſhould not fear it.*

*Object.* 1. FIrſt, Becauſe thereby we are deprived of the exerciſe of all our ſences; ſo that whatever delight either our Taſte, Smell, Hearing, Sight, or Feeling hath afforded us, we ſhall enjoy the ſame no more; whilſt (perhaps) many Generations after us ſhall have the fruition thereof.

*Anſw.* 1. Firſt, As the exerciſe of our Sences afford opportunity of Delight, ſo are they thereby capable of annoying and grieving us: As the Taſte, by bitterneſs and ſharpneſs, *&c.* the Smell, by noyſome pollution, corruption, *&c.* the Hearing by terrible and hideous noiſe, and evil tydings: the Sight, by loathſome affrighting and miſerable appearances: the feeling, by tedious pains, *&c.*

Again, We have had the benefit of ſurviving former Generations, who were lyable to what we are; and ſo ſhall be thoſe who ſhall ſucceed us.

*Obj.* 2.

*Obj.* 2. But that which aggravates the evil hereof, is, a Mans being cut off in the flower or ſtrength of his age; whereas if he live the common age of Man, he ſhould the more contentedly leave this life.

*Anſ.* Why, What is Man? Is he not a flower, and as graſs, and the like? And are they not cut off in their beſt eſtate? And may not God, when he walketh in; or vieweth his Garden of humane Flowers, have as much liberty to crop them, as Men have of theirs? Surely yea; for all are his.

Secondly, And though God permit ſome Men to live as long as an ordinary courſe of Nature, oft be it, ſeventy years, (which is judged the moſt common) or more; yet he hath not promiſed them ſo long life.

Thirdly, And though ſome live ſo long, yet conſidering the Wars, and Plagues, and other Diſeaſes among men, it is not without reaſon thought, there are many more dye, who have not lived according to the courſe of Nature.

Fourthly, As we conclude, that no Perſon better, or ſo well as the Gardener, or ſuch as ſowed, planted, dreſſed, and frequently practiſeth about the Flowers and Plants, knows when, and for what reaſon, to gather, and pluck up; ſo no Perſon knows better, nor ſo well

well, as God knows, when to cut or pluck up what he hath planted in the World, who doth all his actions upon good and weighty reasons, ever greater and better than any Gardener or other person hath, for what he hath in his concernment.

Object. 3. *In death a man becomes a loathsome spectacle to all beholders, insomuch that the sight and smell of the Survivers find not more noysome offence from, and account not more vilely of the most loathsom Creatures in the World, then of a dead and rotten Corps of Mankind: and is not that very grievous, to become, from a delightful Companion, an abhorrence of all people?*

*Answ.* 1. True, being dead, a man becomes a loathsome spectacle to all beholders. And do not many diseases, to which a man is incident in his life, effect the same in beholders?

1. Though man do become by Death, what is suggested; yet hath he then no sense thereof, and in that is the Proverb verified, (*what the eye sees not, the heart rues not*) for look on man in that case (as we may) as a dead lump of corruption, and what of misery can we apply thereto? who looks on a Dunghil, or a Jakes, and saith, Alass, for it is misery? the same feels not, and knows not

not any: So that although the thoughts ſuch a condition by death, grieves us whi living, yet in that condition it ſelf, we ſh be free from ſuch grief.

3. Again, conſider that we we were b earth before we had life, and being dead, v return to our firſt eſtate: and though with we becom for a ſeaſon more impure and co rupt than barely earth, yet in time ſhall b come very duſt, when the putrefaction is co ſumed; and in that ſence (but eſpecial in a more excellent) will that ſaying be fu filled. *Viz. Corruption ſhall put on Inco ruption.*

*Object.* 4. *Death deprives man of h ſociety, with whom he hath had ſweet co verſe.*

Anſw. 1. True, but it is in order (if l dye to Gods favour) to enjoy in di ſeaſon, better ſociety than men on ear have.

1. Beſides, as thou loſeſt thy Friends earth, ſo thou art rid of thy Enemies there to

Object. *Though death may make way f better ſociety than we have been uſed to her yet who knows when it ſhall be, the body not b ing to receive new life, till the General Reſu rection, which may be very long firſt?*

*Anſw.* Suppoſe it be ſo (as the mo

Chr

Chriſtians believe) that the beſt part of man receives glory and happpineſs immediately after death; yet from the time of Death, to the general Reſurrection (at which time all knowing Chriſtians believe the reward of the righteous will not fail) the Space betwixt Death and it, is but as one day; as he who by means of Apoplexy or like occaſion, ſleeps many dayes and nights without waking, cannot eſteem of the time he hath ſlept, anſwerable to the meaſure thereof: But it may be to him as one day or one night, and in this ſenſe may death be reckoned (as uſually in the holy Scripture it is) a ſleep.

Object. 6. *Suppoſe a man ſhould dye by the hand of a cruel Man-ſlayer, who delights in torturing and deſtroying the body of man, as hath been ſeen; would not the conceit of one ſo cruel, coming to act his mind upon a perſon, make the thoughts of ſuch a death more terrible, when therein a man is no more regarded than a Dog, or the vileſt creature?*

*Anſw.* 1. Yea, But do not many, by reaſon of wounds, and Gangreen'd Members, in their life, for preſerving the Body, Limb, or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgion, when he comes to do his Office on them, as a man doth at the ſight of the Executioner to do

do his: And consider, That all that is commonly done at such a Death, causeth less pain to the party, than what some do suffer by the cutting off one Limb, or curing some one Wound or Disease.

2. Again, Consider, That the more of torment a man endures in this Life, whether at Death, or otherwise, the less he is like to suffer after this life, and the more blessing he is likely then to enjoy, if he be a good or worthy man, suffering here as a child of God, and not a Reprobate, *Rev.* 18. *Verse* 7. *Chapter* 20. *Verse* 4, 5, 6.

Object. 7. *But in our present state, we have Being, Life, Sense, and Reason; and in Death, we shall have (at the most) only Being; and is not that very grievous to consider, that we shall be reduced to no better a condition, than a piece of earth, or a stone?*

*Answ.* It is true, that the consideration thereof is very grievous in it self, but yet whilst Man hath Reason, as well as Being, Life, and Sense, let him use it to consider also, that he hath no more cause to complain, than for a piece of the earth he now treads on, if it should please God (as at the first) to create thereof a man like himself, and shortly reduce it to its former state; for thus it is now with mankind in general.

Object.

Object. 8. *It is confeſt, that there is a Proverb,* ( For one Pleaſure, a thouſand Doors ) *but it ſeems to be no better than a flouriſh of learned men, to colour over a bad matter: For although the miſeries of man in this life are many, yet if the benefits therein did not ſurmount thoſe miſeries it is likely that men would not ſo much deſire to continue therein, as now they do; and therefore who would not fear death?*

*Anſw.* Suppoſe it be granted, that the Proverb is but a flouriſh, and that the benefits of this Life do ſurmount the miſeries thereof; yet no man is able to ſay how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits: But God he knows, and he hath appointed for men once to die, therefore reſt ſatisfied in his Wiſdome for diſpoſing of thy time for Death, concluding, that the ſame ſhall be in its due ſeaſon.

2. Again conſider, That is is Gods Prerogative over all his Creatures, to diſpoſe of them how, and when he will.

3. Moreover God hath already ſet the bounds of thy life, beyond which thou canſt not paſs: wherefore patiently commit thy ſelf to him in well doing, and quietly ſatisfie thy ſelf with his pleaſure, making of neceſſity a vertue; for it is in vain for a man to

ſtrive

ſtrive againſt the ſtream, by tormenting himſelf with that which he cannot avoid; yet this doth not hinder that all men may (yea ought to) uſe what lawful means God gives them opportunity of, for ſaving their ſouls.

Object. 9. *Well, though it be granted that theſe anſwers which have been urged, have (moſt, if not all of them) common reaſon, and experience on their ſide: yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Cuſtome doth evidence, and that in part is this,* viz. *Death is reckoned the King of terrours, as in* Joh. 18. 14. *compared with* Heb. 2. 15.

*Anſw.* Death is indeed granted to be the King of Terrors, but that is in regard of a certain ſting that is in it; if that ſting be taken away, Death will not be ſo terrible as before, yea it will be rather gain than loſs to die, if that ſting reach not the party dying.

Object. 10. *I confeſs there may ſeem to be ſome comfort in that anſwer, if one knew how to eſcape that ſting; but that is a thing ſo difficult, that I greatly fear Death: If I were ſufficiently provided in that caſe, I ſhould have comfort.*

*Anſw.* It is true, that the difficulty lies even there, where it is expreſt; but though it be ſo difficult, yea, impoſſible with man,

yet

yet it is not ſo difficult with God, he hath ſufficiently provided for man in that caſe; for he that is King of Kings, hath ſubdued that King of Terrours, and done what is needful for man concerning the ſame; for which purpoſe ſee theſe Scriptures, *viz.* 1 *Cor.* 15. 55, 56, 57, *John* 3. 14, 15, 11, 17. and part of the 18. *Rom.* 5. to 12. and forward to the end of the Chapter.

Object. 11. *I grant it appears plain enough, that there is through Jeſus Chriſt victory wrought over that enemy, mentioned, and anſwerably the ſting is taken away for ſome, but it ſeems not for all, becauſe it is ſaid,* The ſting of Death is Sin; *ſo that where ſin is, there the ſting is alſo; and I know my ſelf a ſinner, therefore in danger of that ſting.*

*Anſw.* Indeed, If thou knoweſt thy ſelf a ſinner, and grieveſt not for it, but art therewith content, neither repenting of, nor repenting from it, I cannot ſay, the ſting of Death is taken away for thee; but if thou doſt truly repent of thy ſin, and endeavour with thy heart to forſake ſin, the ſting of Death is taken away for thee; for the Scripture tells us, Chriſt dyed for ſinners, not for obſtinate ones: A notable example whereof was manifeſted, when the Saviour of the World himſelf was held up, *viz.* In that of the two Thieves;

Theives; the one railed on Chriſt, and was reproved, the other humbled himſelf, he alſo prayed, and received the anſwer of ſalvation.

Object. 12. *Indeed that Example (methinks) doth tend to prove what you ſay; but in ſo conſiderable a Caſe as this, a man would deſire more than one Witneſs.*

*Anſw.* Therefore take more, *viz.* Prov. 8. 13. *Iſa.* 1. from *Verſe* 16, to *Verſe* 19. *Mat.* 9. 12, 13. *Rev.* 5. 8. 1 *Tim.* 1. 15, 16.

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*Some further Grounds, wherein a poor Sinner may expect Mercy, through the Merits of Jeſus Chriſt.*

1. THrough a ſenſe of ſin, ſo to look on the Lord Chriſt; as thoſe who were ſtung with Scorpions in the Wilderneſs, did on the brazen Serpent.

2. Next followeth humbling of the ſoul, the effects of which is to be ſeen in theſe Scriptures, *viz.* Job 22. 29. *Pſal.* 10. 12. *Iſa.* 55. 15. *James* 4. 6.

Which Humiliation begets a ſelf-Examination; by which knowing the Holy Rule of Life, and comparing a Mans Life to that Rule, trying how his caſe is, he is thereby ready to ſay (in reſpect to his miſery) as the Apoſtle doth

doth, *Rom.*7,9,10,11. ſees himſelf a dead man in the ſenſe of the Law.

Then that works in him a holy ſorrow, and that a repentance not to be repented of, *viz.* Repentance to Salvation, 2 *Cor.*7.10,11.

It brings him to ſee, not only that he is a condemned or guilty perſon, but that he is irrecoverably loſt, muſt needs periſh, without ſome Perſon as Mediator or Redeemer, do undertake for his Ranſome, or hath undertaken it; for that God is infinitely juſt, and he muſt have his Juſtice ſatisfied; and all that the poor ſoul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretofore. But alas! That is no more than what we ought to be; for the time to come it will not ſatisfie Divine Juſtice for the tranſgreſſions already done againſt the Law of God, any more than a mans paying another an enſuing VVeek, Month, or Year, for all he is engaged for within that ſpace of time, doth ſatisfie or clear the Debt which became due in time before that Week: Neither (indeed) can a man, of himſelf, ſatisfie for what he ſhall owe to it, in the remaining part of his life. Now this conſideration works the ſoul into a melting frame, brings him on his knees, to ſay, as the poor Publican, Lord, have mercy on me a ſinner:

ner: And, as the Prodigal, humbled, and se
all his rambling ſhifts in vain, for yieldi
him that ſolid comfort, his ſoul thirſteth afte
therefore reſolves to go home to his Fathe
and although he may look upon him, as e
raged againſt him (for which his ſoul kne
there was juſt cauſe) yet he goes humbli
himſelf to his Father, ſaying, *Father, I ha*
*ſinned*, &c. *and am no more worthy to be cal*
*thy Son*. Now obſerve the ſucceſs, *When*
*was yet a great way off, his Father ſaw hi*
*and had compaſſion, and fell on his neck, a*
*kiſſed him*; And farther, entertained him, n
as a Servant, as he humbly beſought, (*for*
*humble ſhall be exalted*) but a Son, and
joyced in him, *Luke* 15.

The *Aſſyrians* alſo well knew what go
this humble Application was likely to eff
in an *Iſraelitiſh* King, (1 *King*. 20. 31, 32
and if mercy may be expected from one
thoſe Kings, then much more may it be fr
the Supreme, the King of thoſe Kings,
Almighty, who hath promiſed large grace
humble ſouls.

So *Heſter* (at the advice of *Mordec*
*Cap*. 4. 5. made good proof of this hum
way of addreſſing for Mercy, in a caſe oth
wiſe deſperate, the ſucceſs whereof was
Royal Scepter held forth, with Grace,
gr

grant even beyond the Petition, though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applyed, she proceeded.

Thus was it with the Lepers, 2 *King.* 7.4. If they went into the City, they should suffer famine; if they staid where they were, they must dye; they therefore would venture for relief amongst their enemies, being sure they could not be worse than they were, they could but dye one way or another. So when the soul is thus brought to see its misery, and humbles it self throughly, withal is willing to embrace what means soever represents so much as a possibility of saving it; then God shews his mercy to refresh it, according to Isa. 57. 15, 16, *&c.* To revive the spirit of the humble, and to revive the heart of the contrite ones. So *Psal.* 51. 15. *Ezek.* 33. 11. and forward. And Christ comfortably invites such a poor sinner, that is weary, and heavy laden with the sense of sin, he invites him to come and receive rest: and thus the Gospel doth in general, give encouragement to humble penitent sinners, to expect Salvation from the eternal GOD, the sting before spoken of being taken away.

Then

Then being truly humbled under the ſenſe of that miſerable condition, which ſin hath made a man liable to, and being rightly deſirous of Salvation; that which is required of him, is, only to believe that the Righteous God, who might have made him eternally miſerable, hath notwithſtanding, through his tender compaſſion (his Mercy being above all his Works) reſolved on a way to ſatisfie his Juſtice, by acquitting the Guilty, who was no way able to pay a ſufficient ranſome for his own Redemption, therefore provided a price ſatisfactory, to redeem poor fallen man from the curſe; concerning which, both the Prophets and Apoſtles have witneſſed, as in *Iſa.* 53. and 55. Chapters, *Micah* 5. 2. *Hoſ.* 11. 1. *Pſal.* 22. *Acts* 1. 8. *Chap.* 10. 41 (And more the Scriptures, that price of Salvation, being Jeſus Chriſt; of whom the Angels proclaimed, about the time of his entrance into the World, *Glory be to God in the Higheſt, on Earth Peace, Good will towards men*, Luke 2. 14. And the Evangeliſt *John*, Chap. 3. 16. declares poſitively, That *God ſo loved the World, that he gave his only begotten Son; that whoſoever believeth in him, ſhould not periſh, but have life eternal.*

This is the term of Salvation, *viz.* Believing in his Son, to be that Gift and Ranſome, which

which the Gospel generally holds forth to those, who would know what they should do to be saved. Withal, there must be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

FINIS.